Ten Women
of the
Olden Days

By JAMES H. ANDERSON

John D. Owen.

Compliments and Best Wishes of

James H. Anderson

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TEN WOMEN OF THE OLDEN DAYS

who have

INFLUENCED HISTORY *to* THE END *of* TIME

God's Story in Mothers from Eden's Garden till Warring Nations Sink to Rise no More

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An Artist's Vision of Mother Eve when she was a Great-grand-Mother—(*From an old print*)

Dedicated to those Noble
Women in Israel whose
Blissful Sway in the
Young Ladies' M. I. A.
Extends to Every
Land and Clime.

By JAMES H. ANDERSON

Salt Lake City, Utah

1929

: AUE

GEORGE E. MAYCOCK

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EXPLANATORY.

"Understandest thou what thou readest?"

"How can I, except I be shown?" was the reply to Philip that day, on the road between Jerusalem and Gaza.

The same response must come from the majority of readers of the Bible today; and unless shown by someone having a sincere sympathy with the written word, an absence of understanding persists.

The Bible is God's story of the ages. But it is incomplete without the revelation of the last century in scripture, in science, in history.

Many volumes have been written on the opening, development, and closing of that story as it relates to mortals. In that relation those volumes have been of men up to the close of the first century A. D. Much has been said of the character of the lovely women named in the Bible; but never have I seen a tracing of God's great plan in the lives of women in that same period.

That was the situation facing me when the General Board of the Young Ladies' Mutual Improvement Associations called me to write some story or narrative lessons on the women of old in a way that might convey instruction to the young women of today, by connecting them more intimately with the past in a splendid heritage. Hence my hesitation.

I could not follow the beaten path and stop with mere biographical sketches of those old-time mothers. My venture must be in a new and untried field, and indicate so far as possible that God's divine plan was with His daughters as well as His sons. Into that field I cast my vision and saw therein, revealed by Providence in the scriptures, as complete and interesting a story with woman as with man.

Ten women stood out boldly in that story from the Garden of Eden to the opening of the Christian era; and equally with men their relation affects it all

through history to the end of time.

So the stories of the women were written; they are God's story identified in the lives of these notable characters: Eve, Sarah, Rebekah, Rachel, Asenath, Jezebel, Sariah, Elizabeth, Mary, Tamar Tephi.

Mother Eve portrays a wonderful touch of human sympathy reaching the heart of the uncivilized as well as the civilized of mankind.

Sarah's faith and constancy make of her the chosen mother of God's Covenant Race, for blessing all the families of the earth.

Rebekah's foresight and devotion prevent the alienation from her family of the priesthood Birthright.

Rachel's love and sacrifice brought forth the Birthright line through its divinely-conferred saving grace.

Asenath's seeking in worship the true God uncovers the Birthright tribe for blessing Israel in latter days, and the Homesteading tribe in the land of Joseph's extended inheritance.

Jezebel reveals the overthrow of Satan-worship and the triumph of the worship of the true God in the developing ages.

Sariah is the pioneer mother in the occupancy, by the Israel line, of America, a land of promise choice above all other lands.

Elizabeth's integrity and blameless life give to her the motherhood of the forerunner of the world's Messiah.

Mary's marvelous trust and obedience to God make her the central figure as the chosen mother of the Messiah.

Tamar Tephi's royal heirship from the last king of Judah in the pre-Christian era holds the predicted preservation of the sceptre in the chosen Davidic line to latter days.

Thus the story of Ten Women of the Olden Days unfolds as a firmly welded chain which cannot be sundered. But it took the New World Scripture as well as the Old World Scripture, and modern as well as ancient revealing, to uncover the

record in its divinely beautiful and assuring lessons.

In the writing of the story thus perfected there is a sincere aim at accuracy, but no suggestion or feeling of dogmatism for any one. The writer merely anticipates a like consideration for himself, firm in the belief that, regardless of human thought or conjecture, Truth is Mighty and will Prevail.

THE TEN WOMEN IN THE STORY.

EVE, Hebrew, Eva, "Life-giving,". 6
"Mother of all Living."

SARAH, Heb. Sarah, "A Princess Royal," . . . 16
Mother of the Covenant Race.

REBEKAH, Heb. Rebekah, "Charming," 26
Mother of Israel.

RACHEL, Heb. Rachel, "Precious Lamb," 38
Mother of the Family of Additional Promise.

ASENATH, Heb. Asenath, "Favorite," 48
Mother of the Birthright Tribe.

JEZEBEL, Heb. Jezebel, "Chaste," 60
Mother of Baalism in Israel.

SARIAH, Heb. Sariah, "My Princess," 71
Mother of the American Remnant of Joseph.

ELIZABETH, Heb. Elizabeth, "God is Promiser," . . 83
Mother of the Forerunner of Christ.

MARY, Heb. Mary, "Patience," 93
Mother of Jesus the Redeemer.

TAMAR TEPHI, Heb. Tamar Yephi, "Palm Beautiful," . 108
Mother of King David's Dynasty in Captivity.

Finis, Prophecies of Daniel and Jeremiah, ... 121

.TEN WOMEN OF THE OLDEN DAYS.

I

Eve, "Mother of all Living."

In our expressive English tongue, now rapidly becoming a universal language, there are magic words that bring human heart-throbs: Father, Mother, Child; Love, Faith, Hope; Life, Heaven, Home.

One of these applied to a progenitor of the human race was the sacred name, Mother; "she is the mother of all living," was the decree for humankind. This title is borne by our own venerated ancestor, Eve, from the Hebrew word Eva, meaning Life-giving. Some higher critics seek to make the meaning to be a serpent or beguiler; yet the Hebrew symbol is not W, but V, for Eva. The Hebrew word Em translated into English is Mother.

Nearly sixty centuries ago, this earth was prepared for the present human family. "Old Tubal Cain was a man of might, in the days when earth was young," sang the poet. Organized from eternally existing elements which, in the eons of forgotten time, had had their varied uses as shown by fossiliferous remains, these elements were brought together in this world of ours for a specific purpose. "Worlds without number have I created; . . . . and as one earth shall pass away, and the heavens thereof, so shall another come," says the Great Designer (Mos.1: 33, 38).

In Genesis first chapter and Moses (Pearl of Great Price) second chapter, is given a record of the spiritual creation (Mos. 3: 5,7), wherein those existing in the pre-mortal state were to "multiply and replenish the earth, and subdue it" (Gen. 1:28 and Mos. 2:28); hence had a purpose facing them in their new home; for so far as actual entrance upon the earth there then "was not yet a man to till the ground, for in heaven created I them; and there was not yet flesh upon the earth" (Gen. 2:5 and Mos. 3:5).

Following this came the placing of Adam and Eve, who at that time were not subject to the mortal death, and knew not good and evil, hence were innocent and

harmless as babes (Gen. 3; Mos. 4; 2 Nephi 2). They were warned against partaking of certain fruit which grew in the Garden, with the admonition that if they ate thereof it would produce death, later exemplified in their mortal progeny.

As given in the scriptural account, this death involved a transition from immortality to mortality in certain relationships. At that point in physiological discussion comes the puzzle of whether any vegetable compound could produce such a transition. To the chemist, such change is no puzzle as to possibility, although in his present knowledge he cannot furnish details of the process; there are many other achievements in common experience where details of physiological change are not humanly explainable. By analogy, however, the scientific solution to the puzzle, so far as it concerns the chemist, is given in many facts, such, for instance, as with quinine, a non-poisonous vegetable product useful in human absorption, and with apple cider vinegar otherwise known as the harmless acetic acid. But treat the quinine with the acetic acid and by a rearrangement of the atoms the result is quinotoxin, a deadly poison; or silver cyanate, which is inert, becomes silver fulminate, a violent explosive, when the atoms of the molecule are arranged differently. Thus chemical physiological changes to almost unlimited extent may come by a rearrangement of atomic combinations in the hands of One with superior knowledge. As to the death spoken of, the fact of its occurrence exists, but the modus operandi of the transition process in the flesh of our first earthly ancestors is undiscoverable in the light of present or even of immediate prospective human knowledge.

But in the Garden, Satan was alive to his purpose of overthrowing the plans and will of God. So he entered the body of the serpent, as it is termed in the Bible. The Hebrew word nachash is translated both serpent and enchanter, but no further information is given. Thus, Satan, who has himself no corporeal body, entered into and spoke through an animal agent (Mos. 4:7). In later years, it is recorded that this class of evil spirits entered into the bodies of swine, and of humans, and as is generally known in these days, sometimes yet enters in-

to human beings and operates through them. As to the principle of a spiritual personage speaking through a fleshly tabernacle other than that recognized as its own body, there is the incident of Balaam's donkey (Num. 22:28-30). So there is no mystery about his satanic majesty speaking through the mouth of the serpent, more than there is about the rod of Aaron and the rods of the Egyptian magicians becoming serpents (Exo. 7:8-12). Many possibilities of accomplishment are not yet reached by mortal man.

And now comes Eve, beautiful, guileless, gentle, loving, childlike, with an inborn desire to learn of the future as she faced it day by day; and Satan, "a devil" who "had fallen from heaven," and who "sought the misery of all mankind" (2 Nephi 2:17, 18). By the latter's cunning, specious pleadings and promises of blessing, thereby obscuring the fateful result, his devilish deceit prevailed. Eve ate of the fruit (Gen. 3:6; 2 Nephi 2:19), and her "eyes were opened." From guileless childhood she had merged into beautiful, understanding womanhood.

It was not a state of wickedness, though she had been disobedient and incurred the penalty of the death of which the Lord had spoken as the outcome of partaking of the "fruit of the tree of knowledge of good and evil." She recognized the distinction between that good and evil, and realized also the chasm which had been made between Adam and herself in the transition which she had undergone. Were there in her soul the deepest feelings of remorse in her loneliness? For now she was separate and alone, in a sweeping current toward destruction—how well she knew it—with none to help. The traditional "drowning man catching at a straw" was infinitessimal in his misery in comparison with her lonely despair; and she grasped at the only means of relief— to bring her husband to her rescue, by the most urgent call for help that lay in her power. Any woman——any one, would do the same thing.

Now, what of Adam? By her error, he, too, was alone, with its dread feeling. He knew the gulf that lay between them. Separated from him by an immutable decree through the change which had come, to him she was lovelier, more

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precious, more needed, than ever before; it is the natural sequence in humans of death's separation. She told him frankly all that had occurred.

"A sweeter bloom to Eva's youth
Rejoicing Nature gave;
And heaven was mirrored in her truth
More clear than on the wave."

What could he do? What should he do? What must he do? He knew of the tree of life. Must he follow her, his beloved beyond all else on earth, in the desperate, misty hope of saving; or, if unable to save, to die with her? He must choose; and what was his choice? That which any godlike man would do. He would risk all in the effort to save.

Let us go from his guileless condition yet uncontrollable love to the extreme of the supposed savage American Indian, whom many of us despise as pagan and barbarian, for a study, and condense, from its detailed historic recital, the incident of an Indian of the Algonquin group once dwelling in that part of the United States from the Great Lakes eastward:

It was more than a century and a half ago, when the now thriving town of Niagara Falls consisted of a few small cabins on the frontier, and was surrounded by Indian tribes, most of them hostile to the white man. This particular aborigine, a chief among his people, was a fine specimen of manhood. His Indian name signified a "granite boulder," but among the palefaces he was commonly known as "Grant." At the time referred to he had just taken as his wife the beautiful daughter of another Indian chief.

One afternoon Grant and his bride, with a number of white frontiersmen, were strolling along the bank of the Niagara river, just above the American Falls. The stream at that point was swirling, eddying on at a rapid rate toward the nearby shelf of rock below. The young woman had approached close to the edge of the river bank, when suddenly a loosened rock gave way, and with the Indian shriek of terror, <u>We-suk-wa-win!</u> she was thrown into the raging torrent. Although a good swimmer, she was helpless against that fierce current.

With her cry, Grant turned quickly, and saw the plight of his beautiful bride. He could also have seen, had he thought of it, that to plunge in to rescue her was vain, and meant certain death to him as well. But he hesitated not in the care of saving his own life. In a fraction of a second he had thrown off his blanket, and with the wild cry Teh-ne-tawi!—Indian for "My Wife"— he leaped into the turbulent stream. Together they were forced by the boiling waters toward the edge of the falls.

At that instant a frontiersman on the bank a few yards below was twirling his lariat in the form of a lasso. Quick as thought he threw it forward, catching the drowning couple in its fold. It took half a dozen men with their speediest movement and full strength to hold to the burden at the other end of the lariat; but they succeeded, and dragged the couple up the bank. Had either the Indian, or the lasso, or the men to hold on, been delayed a single second, nothing could have saved the pair. No "stunt" of airplane or circus rider ever worked more perfectly in achievement.

When laid on the bank, the woman was unconscious. Grant rose to his feet, and Indian-like uttered a single word to his rescuers— "Mahmuta!"— Indian for "Wonderful." The inanimate form of his wife was carried into a log cabin close by, where a couple of women gave her attention, and she revived. Just as she opened her eyes, Grant, kneeling beside her, in the manner of his race yet with deep intensity gave voice to but one word, "Ne-ma-ne-ne-min!"—Indian "I love you"— and her response, equally as feeling and brief— "Ne-nau-bame!"— in her language "My Husband." Slowly this Indian chief rose to an erect position and turning his face upward as if gazing into heaven, solemnly exclaimed: "Manito-sahiah!"—"There is a God!"

No length of oratory, savage or civilized, could add to that scene of love and gratitude!

Now the denouement: The Indian became a fast friend to the whites. A few months after the thrilling rescue, a frontiersman slapped Grant in the face, ap-

parently without just cause. Indians seldom forgive or forget such an insult. A few more months passed. The cluster of cabins was attacked by hostile savages, who carried off the five-year old daughter of this same frontiersman. Grant's wife, or "squaw" as she was denominated by the paleface, with her own young "pappoose"— baby—on her back, came up with others after the battle. She saw the grief of the bereaved mother. But so angry were the white men and women that right there they would have slain her and her babe, in revenge for the frontiersman's child's disappearance to an unknown fate; but she vanished quickly into the forest.

Next morning, Grant and his wife and baby appeared at the cabin. In his arms he bore the stolen child, who had been roughly jostled, yet was safe and sound. But he had a frightful cut on the side of his face, while on his bared breast were deep gashes, still dripping blood. The rescued child afterward told how he had fought off desperately six or eight Indian warriors and saved her life at the peril of his own. As he stood the rescued girl on her feet in the presence of the man who had struck him, and of the child's mother, he fainted from loss of blood. Soon after, as he came to consciousness on the bloodstained clothing where he had been laid for recovery, the little girl's mother leaned over to thank him. Feebly raising his hands, with one he pointed to his own "squaw" and "pappoose" and with the other to the stooping white woman, then gave slow and earnest utterance to a solitary Indian word: "Ne-ing-ga!" in English, "MOTHER!"

As for the Indian, shall we call him savage? "Ne-ma-ne-ne-min;" (I love you). "Ne-nau-bame!" (My husband). Call him pagan? "Manito-sahia" (There is a God)! Call him barbarian? "Ne-ing-ga!" (Mother).

With an unfaltering love, unsurpassable in the human soul, Adam, knowingly, willingly, sacrificingly, yet in Faith and Hope, when all seemed hopeless, took his place beside his beloved wife. And, presto, change, from the guilelessness of a babe, he stood forth in vigorous young manhood. "He shall cleave unto his wife, and they shall be one flesh (Gen. 2:24; Mos. 3:24), was God's decree.

As for saving from the penalty of death—if such saving there could be— at the tree of life! But the way was barred (Gen. 3:24; Mos. 4:31; 2 Nephi 2:19); and why?

Forty centuries later (Luke 18:13,14) the repentant and humble publican stood with bowed head and re-echoed the piercing cry:

"God be merciful to me, a sinner!"

And God was merciful, in the beginning, and always is. How often does weak humanity seek for the very things which would be to them most disastrous; and how often does Providence intervene to save them, even when they feel a keen disappointment, temporarily at least! If Adam and Eve could reach the tree of life and eat of its fruit, it would be an antidote to the extent of setting aside the sentence of death, and they would "live for ever" (Gen. 3:22; Mos. 4:28), but it would be in sorrow and pain, without repentance, lost to the presence of God (Mos. 5:4), subjects to the devil (2 Nephi 2:29); and thus the design of God to save would be circumvented. But God does not bow to defeat. By keeping them from the tree of life He saved Adam and Eve (and consequently their mortal progeny) from the awful fate which then impended.

In their former state in the Garden, they might have "remained forever, and had no end. And they would have had no children" (2 Nephi 2:22, 23; Mos. 5:11). How God overruled Satan's scheme to the ultimate blessing of God's own children develops as the story goes on.

The transition spoken of however, attained a result illimitably greater than the mortal death. By God's blessing it brought the glorious boon of Parenthood (2 Nephi 2:25). Then came the destiny of fulfilling the command given in the record of the spiritual creation: "Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28; Mos. 2:28). A wonderful revelation comes to us in the brief recorded utterance of this wonderful woman: "And Eve. . . . was glad, saying: Were it not for our transgression we never should have had seed" (Mos. 5:11). It was the marvelous gift of Motherhood—the family relation of

Father, Mother, Child—without which there is no compensatory return to undying mother-love.

Years ago an avalanche swept down the New Hampshire hills, taking toll of life of father, mother, and seven children. In a description of the scene of devastation visible next morning, the poet records:

"And there, beside the torrent's path—
Too pure, too sacred for its wrath—
Lay one whose arms still closely pressed
An infant to her frozen breast;
The kiss upon its pale cheek sealed
A mother's quenchless love revealed."

But God's adorable foresight and mercy went farther, and beyond all "limits of time or space." His Gospel was revealed, setting forth the redemption from death, the atonement of Christ, and the salvation and exaltation of those who complied with God's laws (Mos. 5:4-10). The rejoicing of Mother Eve therein is a thrilling note of Heaven, of Faith, of Hope, of Life, to all of humankind:

> "And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth to all the obedient" (Mos. 5:5).

Back of all this experience of Adam and Eve was the foreknowledge and design of Him who rules in the heavens and the earth, who met and overcame every scheme of evil, and turned it to His own purposes. The Almighty God was triumphant over all the wiles of Satan:"For the Son of God hath atoned for the original guilt wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world" (Mos. 6:54).

Motherhood had come to Eve; and sorrow and pain, as well as joy and rejoicing, in her mortal progeny. An old Arabian tradition says Adam and Eve had thirty-three sons and twenty-three daughters. The scripture record mentions by name only three sons, the two eldest, Cain and Abel, and one much younger than these, Seth. "Cain loved Satan more than God. . . . .And Adam and his wife mourned before the Lord, because of Cain and his brethren" (Mos. 5:18, 27). The Jewish historian Josephus says "Cain was wholly intent upon getting," and that

he "augmented his household substance with much wealth by rapine and violence." On the other hand, "It was by faith that Abel offered God a richer sacrifice than Cain did, and thus won from God the record of being 'just' on the score of what he gave" (Gen. 4:4,5, Moffat's translation). Cain also coveted his "brother's flocks" (Mos. 5:38). So the avaricious, greedy, dishonest, envious Cain murdered his brother Abel. The curse of God was placed upon him, and he was given the name Perdition (Mos. 5:24) after his spirit-adopted father (Doc. & Cov. 76:26); and his children were black-skinned (Mos. 7:22).

But what of the bereaved mother, torn with grief at the untimely death by a brother's violence of her beloved and dutiful son Abel; and of the agony wrought in her by her wayward firstborn to whom she had given her tender care and love from infancy? Her distress over the vagabond child might be suggested in the poet's words:

"Fond woman in her constancy,
E'en when the stormiest hour came on
Clung closer to the much-loved one;
Nor dreamed, till every tie was parted,
That all within was hollow-hearted."

Later, both Eve and Adam were comforted by another faithful son, Seth. "For God, said she, hath appointed me another seed instead of Abel, whom Cain slew" (Gen. 4:25). Adam rejoiced also, and glorified his heavenly Father (Mos. 6:2). This Seth, like Abel, loved God; he was a great prophet, and taught his children in the ways of the Lord (Mos. 6: 3,10-14); thus proving himself worthy of his noble mother's love.

Years pass. In advancing age, this pure and lovely and loving mother of earthly humankind, venerated, beloved, and honored with an intense devotion by her grateful and truth-loving children through all succeeding generations, as they become familiar with the story of her life, came to the door called death which had opened to her early womanhood. But she faltered not, nor feared; for God's redemption was in her inmost soul, a certainty of the Heaven ahead. The earth still was in its mortal process, going forward to its paradisic destiny,

at the time she went to rest from earth's cares:

> "There was a look in Eva's face
>   That seemed a smile of Home.
> . . . .
> Still sweet the jasmine's buds of snow;
>   But, 'neath the yew-tree's shade,
> Where silver-clear the waters flow,
>   Her holy dust was laid."

TEN WOMEN OF THE OLDEN DAYS.

II

Sarah, Mother of the Covenant Race.

In the divine plan formulated for mankind upon this earth, God has a Covenant Race, in which all the families of the earth are to be blessed (Gen. 12: 2, 3; Bk. of Abr. 2:9-11). With this race, the covenant made was unconditional and everlasting (Gen. 17: 4-7). The basis of the covenant was that Abraham had obeyed God's voice (Gen. 26:5). Abraham's wife Sarah is the maternal ancestor of that Covenant Race (Gen. 17: 15,16). "Nations" and "kings of people" were to be of her direct lineage. In her intellectual development she was a woman of remarkable faith in God and of constant loyalty to her husband's mission in life. In personal appearance she was wondrously beautiful, being tall, and stately, and fair; to such notable degree that God Himself said of her to her husband, "Thy wife is a very fair woman to look upon." Briefly, this sets forth the type of woman divinely chosen as the Mother of the Covenant Race which was designed to be the channel of divine blessing to all the nations and all the families of the earth, for all the ages that followed (Gen. 26:4; 12:3).

In what is now (1929) generally known as Mesopotamia or the kingdom of Irak, Asia, anciently there was the province of Chaldea, called in early writings "the land of Ur, of the Chaldees;" it reached from the Persian gulf northwesterly to about seventy-five miles beyond the old Babylon. Including this province, the ancient empire of Chaldea, also called "the land of the Chaldees," extended several hundred miles farther northerly and northwesterly to the headquarters of the Euphrates, and included the province of Padan-aram. Syria, Palestine (then known as Canaan) and Egypt were in a general southerly and southwesterly direction from the northerly limits of Padan-aram.

The Chaldean empire proper was under the control of the Elamites, descendants of the eldest son of Shem, but the whole area comprised in the countries named was within the dominion or kingdom of the Egyptian pharaohs or kings, re-

ligiously as well as otherwise. This religious domination was less rigorous in Padan-aram and Canaan than in other parts of the domain. The rulers and generally the masses of the people were idolaters. Their chief god was the sun, known as the god of Pharaoh, or the god of Shagreel. These sun-worshipers had numerous idols of gold, silver, brass, and stone, representing the sun and minor planets. Human sacrifices were at times offered to the sun, or Egyptian god, and other sacrifices to the minor gods.

The city of Ur, identified in modern times as Ugheir, was located in the southern part of the province of Chaldea, on the west bank of the Euphrates, not far distant from the modern Bosra, where the Turks captured a British army in 1916. It was at Ur that the patriarch Abraham was born, about 2000 B. C.; Sarah was born there some nine or ten years later. At Ur, the average summer temperature now is about 120 degrees, the minimum winter temperature being 75 degrees Fahrenheit. Ur is in about latitude 31 degrees north, or the same as the boundary line between Florida and Georgia, in the United States. This background description is a setting necessary to a clear understanding of what is further related here.

Abraham had two brothers, Nahor and Haran. Their father Terah was an idolater. The names of three of Haran's family are given as his son Lot and his daughters Milcah and Iscah (Gen. 11:29). The Jewish historian Josephus identifies Iscah and Sarah as the same person; so also does Abraham in his own writings (Bk. of Abr. 2:2). Thus it will be seen that Abraham's wife Sarah was his niece on his brother's side. This is in agreement with Abraham's statement (Gen. 20:12), "She is the daughter of my father, but not the daughter of my mother;" that is, she was a direct descendant of his father Terah through Haran, but her mother, Haran's wife, was of another branch of the Semitic family, or descent from Shem. Coptic tradition says that Shem had "three sets of triplet sons" who with their descendants comprised the Shepherd Kings in Egypt; these nine sons are named in the Bible (I Chron. 1: 17), but with no indication of the triplet re-

lationship. Thus Sarah was a Semitic princess in her own right, hence the name from her parents, Sarai, "my princess;" which name was divinely changed to Sarah, "a princess royal," as Abraham's name, "father of a multitude," was divinely changed from Abram, "height," or "tall."

Of Sarah's lovely daughters in this day, how many can credit their beauty to their mother-line, "stately as Sarah, comely as Rebekah, and beautiful as Rachel," as was said of their maternal progenitor who was the wife of Joseph who was sold into Egypt! As to Sarah's age at the time of her being described as "very fair to look upon," it should be remembered that in that day when people lived longer than now, full maturity in age approached twenty-five or thirty years later than in this day; so that at fifty-five years of age, then, Sarah's physical appearance and status would be of a woman of not to exceed thirty to thirty-five years today; and others than Abraham recognized her comeliness.

Traditional incidents, when there are parallel occurrences among similar peoples, are credible. In this instance, there is the parallel case of the abduction and rescue of King Zedekiah's daughters (Jer. 41:10-14). As to Sarah, an eastern tradition gives a halo of romance to her young womanhood. It relates that when about twenty years of age, and just before her marriage to Abraham, she was stolen by an Elamite prince who sought to make the young princess his bride. With a body of his retainers he had seized her when she was walking in a garden at Ur, and had hastily carried her into the mountains a considerable distance east of that city. The story, condensed from the traditional account, says that the band of abductors, about thirty in number and their leader the prince, with the maiden in their custody, stopped for a momentary rest in a broad ravine which the party had entered. They had scarcely dismounted and tethered their animals when a solitary horseman dashed over the nearby hill and into their midst. Instantly they recognized him and knew his purpose.

Abraham was no fearful or dilatory swain. Upon learning of the capture of Sarah soon after it occurred, he waited not to call upon some of his men to ac-

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company him, but quickly selecting his finest horse, mounted and crossed the river in pursuit of the marching band, who seemed not to have discovered him until he was upon them.

"Through all the wide border, his steed was the best;
And save his good broadsword he weapon had none—
He rode all unarmed, and he rode all alone."

At the sight of her lover, Sarah ran toward his horse; while Abraham, who was set upon by the whole band, had dismounted and was in fierce conflict with enemies on every side. Many were the wounds he received, and many were the foes he laid low. The one-sided duel was quickly turned when Abraham, having cleared the way, sprang to his horse's side, and caught Sarah in his arms.

"So light to the croup the fair lady he swung,
So light to the saddle before her he sprung!
She is won, they are gone, over bank, bush and scar."

Half-a-score of the band who had not been placed hors de combat mounted speedily, and the race and chase were on. Singly, some one of the pursuers might have overtaken the steed with its double load, but no one of the band dared risk individual combat with the doughty lover whose courage, skill and strength all had witnessed. Miles upon miles, the pursued and pursuers rode on, the latter feeling sure of making a capture and a killing at the steep bank of the rolling river ahead, for none were headed toward a safe crossing place. To the disappointment of his adversaries, however, the brave rescuer

"Stayed not for brake and stopped not for stone,
But swam the deep river where ford there was none,"

and was quickly with his friends at Ur, where they had safe shelter from the Elamite band.

Next in the record is the dark shadow of a tragic fate across their path of life. Neither of them were idolaters. They worshiped the true God, whom both had sought. Abraham had become famous for his understanding of the movements of the heavenly planets (Bk. of Abr. 1:31; 3:2-21). He was "a great mathematician, astronomer and prophet," says the Arabian tradition. He also was "a follower of

[illegible] life, not a [illegible] [illegible] [illegible] [illegible] group, [illegible] [illegible] the [illegible] was [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

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"The [illegible] of the [illegible] the [illegible] [illegible],
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Half-remembered the sand and [illegible].

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righteousness," became possessor of the records of his ancestors from Adam and Eve down, as these appear in Genesis chapters 4 to 11, obtained the priesthood birthright "belonging to the fathers," and secured the calling of a High Priest of the Most High God (Bk. of Abr. 1:1-5).

In Ur, Abraham and Sarah were in peril of being made an idolatrous sacrifice, because of their worship of the true God. They knew of the human sacrifice of a child upon the altar at the nearby Potiphar's Hill, as a thanksgiving offering to the god of Pharaoh; and also of the similar sacrificing of three virgin daughters of Onitah because "they would not bow down to worship gods of wood or of stone" (Bk. of Abr. 1:10,11). Abraham, too, was marked for death for the same reason. He was placed upon the altar, ready for the sacrificial knife of the priest of Pharaoh. By direct divine intervention, however, there came deliverance (Bk. of Abr. 1:15,16). What an agony of soul must have come to the devoted Sarah pending that release which, from human view, seemed impossible! It was a fitting climax when, by command of the Lord, they left the idolatrous and famine-stricken Chaldean province, and with their relatives journeyed to the northwestern extremity of the empire, which locality they named Haran.

Abraham was a shepherd—not a sheepherder of the twentieth century, but an owner of vast flocks of sheep, with a company of employees or retainers and their families. Such a shepherd was a king to his following. At Haran his flocks increased and many converts came to his standard; so that when, after their stay in Haran of Mesopotamia, they moved south by command of God into Canaan and toward Egypt the company formed an imposing cavalcade for that place and time. On this journey, Abraham received a renewal of the promise of "a great nation" and a blessing to "all the families of the earth." But as yet no promise relative thereto had been made individually to Sarah.

From Canaan, because of the famine there, they must proceed to Egypt for food. At the Egyptian border they faced a problem, the burden of which fell upon Sarah. The Egyptian custom was that when the pharaoh or king saw a beautiful

maiden of the nobler class, who was a stranger, come into his country, it was his privilege to make her his wife; or if she were a married woman and he wanted her, to kill her husband and make of her a slave subject to his personal will. Facing this dilemma, Abraham informed Sarah that the Lord had warned him of this danger, owing to her beauty, and had directed that she say she was his sister (Bk. of Abr. 3:22; Gen. 12:12-16).

Three ways were open to Sarah: death by famine in Canaan; widowhood and slavery worse than death to her; and the awful sacrifice of her wifehood to Pharaoh, whereby there should come to Abraham his freedom and the loss and humiliation associated therewith.

Was ever woman placed in greater distress? What could she do? What should she do? What must she do? In such dire straits, God alone could help her. She trusted implicitly in Him—no human aid was available. She obeyed the counsel which her husband had given her as coming from God. And Jehovah did the rest. "The Lord plagued Pharaoh and his house with great plagues" (Gen. 12:14-20). Pharaoh understood; his responsibility for wrong-doing was reduced from murder to that of a statement varying in some degree from the fact. He liberated Abraham and Sarah; but required them to leave his realm as soon as conditions favored that departure; and they gladly did so.

Now, Abraham became greatly concerned over the promises to his progeny, when in fact he had none (Gen. 15:2-18). Sarah, too, partook of that anxiety for his sake, as she was a childless wife (Gen. 16:1). At that time there prevailed the law that one born in his house should be a man's heir (Gen. 15:2,3). To meet the condition that worried them, Sarah made a choice by giving her handmaid Hagar "to her husband Abraham to be his wife" (Gen. 16:3). This choice was an error; not because Hagar was a plural wife, but because Hagar was "an Egyptian" (Gen. 16:1; 26:34,35) and "of that lineage" by which her son Ishmael "could not have the right of priesthood" (Bk. of Abr. 1:27). She was of Hamitic and not of Semitic stock. The promises to Abraham and the Covenant Race could not be ful-

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filled through Hagar's lineage. Whatever the reason for this, mayhap in the pre-existent state, it was the divine economy. But Abraham had yielded to Sarah's importunities in permitting her to make the wrong selection for a purpose which was legitimate. "And Abraham hearkened to the voice of Sarah" (Gen. 16:2); evidently Sarah was insistent in her choice. Isn't it Shakespere who says:

"When a woman will, she will,
And when she won't she won't,
And there's an end on't?"

Then, when Hagar "despised" Sarah and followed a course other than the latter had expected, thereby proving hostile, domineering, and of a disposition unsatisfactory in the mother of a saving race, Sarah recognized her mistake and upbraided her husband therefor; and Sarah said to her husband, "My wrong be upon thee" (Gen. 16:5). All through the record to the time when "Sarah saw the son of Hagar the Egyptian, which was born unto Abraham, mocking" (Gen. 21:9) it is clear that Hagar's was not of the lineage acceptable for the Covenant Race. This was known to and observed by the Apostle Paul: "Now we, brethren, as Isaac was, are the children of promise . . . For the son of the bondwoman shall not be heir with the son of the freewoman. So, then, brethren, we are not children of the bondwoman, but of the free" (Gal. 4:28,30,31). As to the reason for the exclusion of Hagar's lineage, it took inspiration in the latter-day Prophet Joseph Smith, by the gift and power of God, to give that knowledge to the world in this age (Bk. of Abr. 1:25-27).

Sarah's mistaken choice in presenting "an Egyptian" of the excluded lineage was due to her mind being deceived relative thereto. From what source did the deceit come in so important a matter as this? Ages before, and Mother Eve was misled by the same deceiver. This latter incident was a second notable and subtle effort to overthrow the purpose of God relative to saving the human family, and like the former one, it seemed to have nearly succeeded.

Ishmael mocked Sarah, as Hagar had despised her, notwithstanding that every divine blessing which has come to the Ishmaelite or Arab race was derived through

Sarah's action. Hence this freewoman demanded that the offending bondwoman's son "shall not be heir with my son, even Isaac" (Gen. 21:10); and thus it has been through succeeding ages. Mohammedanism and kindred isms are not the saving Gospel entrusted to the Covenant Race; for God will not be mocked. Abraham was told to "hearken" to Sarah's voice, adding "for in Isaac shall thy seed be called" (Gen. 21:12; Romans 9:7; Heb. 11:18) as it has been: "the high places of Isaac," "the House of Isaac" (Amos 7:9, 16), "Isaac's sons," etc.

Sarah had met the sacrifices required of her when they first went into Egypt; had borne the sorrows of many and great changes, always retaining her faith in the true God; but as yet the promise of motherhood of kings and nations had not been made individually to her. The time for that promise had come, however, and the making of the promise was near at hand. Again Abraham received a renewal of the previous covenant, with the addition "I will make nations of thee, and kings shall come out of thee" (Gen. 17:6). This time, there also came the promise to Sarah personally, her name being changed from Sarai to Sarah—from a princess by human designation to a royal princess by divine designation: "And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her" (Gen. 17:16). Thus Sarah became the divinely designated Mother—and the only one of that generation so designated—of the Covenant Race.

Abraham was a hundred years old, and Sarah was ninety; they had human weaknesses, notwithstanding their wonderful experiences. Abraham laughed at the idea in the promise to Sarah, and pleaded for Ishmael. In later years another favored servant of God—Zacharias—also was human in his failure to believe, and learned his lesson (Luke 1:18-21). The plans of God were not to be set aside by Sarah's error or by the son of the excluded lineage; "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and his seed after him" (Gen. 17:19). Sarah, too, laughed, and received a reminder. Truly,

"God moves in a mysterious way,
His wonders to perform."

Isaac was born, and the subtle schemes of Satan again defeated. "And Sarah said, God hath made me to laugh, so that all who hear shall laugh with me" (Gen. 21:6). And why not, since this time the laughter was in praise and not in doubt? Furthermore, in all the centuries which have followed, that divinely inspired laugh has rung through the ages, with undiminished music, in the name of Isaac—Hebrew, meaning Laughter—the title: "the God of Abraham and of Isaac."

One more sore trial came to this chosen woman and to her husband; and it might be said to her son Isaac, who had reached the age of twenty-seven years—the human offering as a "burnt offering," as recorded in Genesis 22:1-13. And when relief came with the divine word, that lesson of trust in Him, "God will provide," became a pean of the highest joy. Then followed the unconditional promise for the Covenant Race (Gen. 22:16-18):

> "By Myself I have sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice."

This promise was to Abraham and Sarah, jointly, as parents. Through all ensuing ages its fulfilment stands an ineffaceable witness that "The word of the Lord endureth forever" (I Peter 1:25). "Look unto Abraham your father, and unto Sarah that bare you," says the Prophet Isaiah (51:2). These are they of whom it is said "Honor thy father and thy mother" in the command given nationally to Israel in the wilderness (Exo. 20:12). These are they whom the ever-increasing multitudes of the Covenant Race look to and honor as their human progenitors in a special calling among the nations and families of the earth.

Only a few years after the giving of this marvelous and far-reaching promise, a weary, aged, weeping man entered the town of Hebron with his mourning retinue and his beloved dead. "I am a stranger and a sojourner with you," he said, sadly; "give me possession of a burying-place with you, that I may bury my dead" (Gen. 23:4).

"Hear us, my lord: Thou art a mighty prince among us," came the reply, as the people offered a place in any of their sepulchres. But the mourner sought an independent burying-place. To him was sold the cave of Machpelah, in that land divinely promised to him, but yet in the hands of others. "And Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre; the same is Hebron in the land of Canaan" (Gen. 23:19).

And there the cavern of Machpelah is to this day. Mohammedan guards, descendants of Abraham and Hagar, stand watch over it with jealous reverence. Neither Jew nor Christian visitors are permitted to enter. Neither Arabs nor Crusaders, neither Jews nor Christians, ever have shown the slightest disposition to disturb the graves of the illustrious dead. There the rock-hewn sepulchre where Sarah's body was placed thirty-eight centuries ago, and where her husband Abraham and her son Isaac also were buried, has been for many centuries protected by the sons of Ishmael.

The lovely daughters in the Covenant Race, heirs to the heritage given to their divinely-called royal-princess Mother, and the courageous sons of their great progenitor Abraham, "the Friend of God"—that loving pair who saved the worship of the true God through its most trying historic events in the Old World—this progeny, in the culminating period of earth's allotted years for their work, now have the solemn yet glorious responsibility and privilege of accomplishing a great and marvelous mission bequeathed to them by their princely ancestors; and as with those ancestors, it requires diligent, unfaltering, righteous, loving labor, always placing their faith in God, who faileth not.

"Work away!
For the Father's eye is on us,
Never off us, still upon us,
Night and day.
Work and Pray!
Pray! and work will be completer;
Work! and prayer will be the sweeter;
Love! and prayer and work the fleeter
Will ascend upon their way.
Cometh, yet more sure, more pleasant,
Cometh soon our holiday;
Work away!
Work and Pray!"

TEN WOMEN OF THE OLDEN DAYS.
III.
Rebekah, Mother of Israel.

"What is it that you will ever communicate to anybody, who have not so much as given the man a drink of water when he asked it?"

These were the closing words of a rebuke directed at several young women for their selfishness and inhospitality. It was in an oriental country where lack of hospitality finds little excuse. The speaker was a young woman of superior mental attainments and physical grace. Her high standing with the people among whom she dwelt was recognized as giving her a right to so speak, both in a social sense and from her heritage in a kingly line. She was courteous and gentle; but the quiet, firm tone of her voice betokened marked force of character and determination in her personality.

The scene was at a well in the suburbs of Haran, Mesopotamia, where the patriarch Abraham once dwelt. The time, nearly 4,000 years ago; to be more exact, about 1857 B. C. The occasion was the arrival there, from southern Canaan or Palestine, of an aged and well-to-stranger, evidently of good breeding and character. He had come a long distance, and that day's journey had been particularly hard. He was tired and thirsty, in a country where good drinking water was scarce except at specially digged wells, as in this particular place.

The young women referred to, as was the custom at eventide, were drawing water from the well, each in their turn, for domestic use and for their animals. The new arrival, who, from his own particular point of view, had an especial purpose in noting the rebuff or welcome he received from each maiden, as he had opportunity to accost her when she drew her vessel from the well, thus courteously spake in each instance:

"Let down thy pitcher, I pray thee, that I may drink."

Some of those approached turned their heads in disdain; others, in a peevish tone, said that none of the water they had drawn could be spared from their own use. It was this scene that the young woman whose words are given had looked

upon for a time, until she deemed it proper to give voice to her disapproval of an unbecoming procedure. They are the first of her words recorded in available ancient history. The story of this event and others immediately associated therewith is told in sacred literature in the Bible, Genesis twenty-fourth chapter, and in secular history in Book I of The Antiquities of the Jews, by Flavius Josephus, the Jewish historian. The first quotation is from Antiq. I, 16:2, and the second from Gen. 24:14.

Abraham and Sarah had learned their lesson. Hagar had come from the household of Pharaoh, who was of a lineage which in that age could not have the right of Priesthood (Bk. of Abr. 1:27). Abraham had records "concerning the right of Priesthood," and had become familiar therewith. During the Egyptian domination of that period, many of the same excluded lineage as Pharaoh had commingled with the peoples of Canaan and Chaldea. Hence, when Isaac's parents came to search for him a wife, they were especially careful. Abraham, after putting his trusted servant under a most solemn covenant not to select a daughter of the Canaanites, sent him to his, Abraham's, own kindred (Gen. 24:7,10) "in the city of Nahor," which is Haran. This servant was forbidden to take Isaac with him, but was told that if he could not find the suitable partner he was to return without one. Yet the Lord had said to Abrahan that he should get "a wife unto my son from thence" (Gen. 24:3-6,7-10). Thus Isaac's wife was chosen of the Lord.

While Abraham himself knew that a wife for his son Isaac would be found at Haran, his servant did not know which of the young women he might meet would be the right one. Consequently, he prayed earnestly in his heart, saying that he would make a certain inquiry, and asked that from the right one he might receive a certain response (Gen. 24:14). He knew that the "daughters of the men of the city" who turned from him did not include the sought-for one. But even before he had finished praying, the maiden who had rebuked the others came forward in the throng. When opportunity afforded, he made to her the same appeal which he had addressed to the others, receiving in response the very words he had formed

in his prayer:

"Drink; and I will give thy camels drink also" (Gen. 24:14,18).

So sudden and precise came this willing reply, that for the moment the man was speechless. The young woman continued: "Drink, my lord;" and after he drank she added, "I will draw water for thy camels also, until they have done drinking." This she did, then stood before him as awaiting his further command. In that lovely face and shapely form there was to him more than kindly hospitality. As they faced each other he gazed at her intently, and there came to him a deep sense of the divine mission assigned him. In that quiet pause, face to face with a young woman whose name and family he had not yet learned by any inquiry, this servant of Abraham realized as never before:

"There's a language that's mute, there's a silence that speaks;
There is something that can not be told;
There are words that can only be read on the cheeks;
And thoughts—but the eye can unfold."

How she reminded him of his master's wife Sarah— so very like her! Of that scene he makes this simple record: "And the damsel was very fair."

When he found voice he expressed his thanks, "commending her for her generosity and good nature, that she did not scruple to afford a sufficiency of water to those that wanted it, though it cost her some pains to draw it" (Antiq. I, 16:2). Already he was stirred by the thought that this winsome damsel was the object of his search. A few more pleasant words, then he ventured: "Whose daughter art thou? Tell me, I pray thee" (Gen. 24:23,47).

The straightforward answer gave him a thrill of triumph and satisfaction. Her words were the needed information to convince him: "I am the daughter of Bethuel, but he is dead. His mother was Milcah, the wife of Nahor. Laban is my brother, and he, together with my mother, takes care of all our family affairs, and is my guardian, as I am a virgin" (Antiq. I, 16:2; Gen. 24:24).

There was now no doubt, and the man quickly proceeded to his love-making mission, in the cheerful compliment, "And mayest thou be espoused to their

satisfaction, into the family of an agreeable husband, and bring him legitimate children (Antiq. I, 16:2). Thy name, I pray thee?"

"They call me Rebekah." Then, to use his own words: "I bowed down my head and worshiped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son" (Gen. 24:48). Rebekah was the granddaughter of Abraham's brother Nahor, and also the granddaughter of Sarah's sister Milcah. She truly was of Abraham's kindred, as indicated to Abraham by the Lord. Her name in Hebrew signifies charming, fascinating, captivating. In her personal comeliness and mental alertness she was all these. Her father being dead, she lived with her mother and her brother Laban, her guardian, and a younger brother named after his father (Gen. 24:50).

But there was more; and this was the important element. At Haran, most of the people were idolaters, like the populace of the country in general. But her father was a worshiper of the true God, thus making good his name, Bethuel,"Dweller with God." Rebekah followed her father in eschewing idolatry. Even Laban her brother had idols (Gen. 31:30). Yet Rebekah was determined in her worship of the true God, and as to idols, would have none of them.

Sir Walter Scott has a romance called "Ivanhoe;" its sub-title is "Rebekah the Jewess." The character of his heroine is patterned after Rebekah, wife of Isaac, and is a vivid portrayal of her integrity and devotion to her faith. Rebekah is made to say to the Templar who sought, under pain of death by burning at the stake, to draw her from her religious associations: "Bois-Guilbert," answered Rebekah, "thou knowest not the heart of a woman, or hast only conversed with those who are lost to her best feelings. I tell thee, proud Templar, that not in thy fiercest battles hast thou displayed more of thy vaunted courage than has been shown by woman when called upon to suffer by affection or duty. I am myself a woman, tenderly nurtured, naturally fearful of danger, and impatient of pain; yet, when we enter those fatal lists, thou to fight and I to suffer, I feel the strong assurance within me that my courage shall mount higher than thine.

Farewell. I waste no more words on thee; the time that remains on earth to the daughter of Jacob must be otherwise spent: she must seek the Comforter, who may hide His face from His people, but who ever opens His ear to the cry of those who seek Him in sincerity and truth."

Such was the faith and constancy of Rebekah the daughter of Bethuel, in every situation. She had heard of the fame of Abraham her great kinsman, and of his attitude and position in Canaan, both as to his worship and prosperity; and she also knew much of those promises of divine blessings to him and his posterity (Gen. 24:60). Her suspicion that the stranger was a servant of Abraham had been thoroughly awakened by his conversation. The hope to be a partaker in the blessings promised to Abraham was in her an intense desire. It was no surprise to her when the man continued, "Is there room in thy father's house for me to lodge?" It was the question she wanted, and she joyfully responded, "We have both straw and provender enough, and room to lodge." When the stranger then handed her a jewel for her forehead and two bracelets for her hands (Gen. 24:22), she accepted them gracefully. They were a pledge of love from her famous kinsman. "And the damsel ran, and told her mother's house of these things" (Gen. 24:28).

The man offered to pay for his entertainment, but quickly she "complained that he should think them so parsimonious as to take money; for that he should have all on free cost" (Antiq. I, 16:2). Her heart surely "beat high with hope;" and as to the entertainment, the word of this young damsel was to an extent law in her mother's home, as it usually is with a bright and dutiful daughter left with a widowed mother.

The outcome was that the man and his company were warmly welcomed at Rebekah's home. But before he would partake of food he must explain to them his errand. He told of Abraham and Sarah, and of Isaac their son and heir (Gen. 24:33-40), who, he said, "could indeed have had the most happy of all the women in Canaan" (Antiq. I, 16:2), but Abraham "would not have his son marry any of

them." Then he recited his meeting with Rebekah at the well, and his prayer. Among the listeners to his recital none were so hopefully intent as Rebekah herself. Her mind was made up. She would become Isaac's wife; and her family must not say nay. Her brothers Laban and Bethuel at first would not voice their own thoughts. They looked at their sister, and said: "Behold, Rebekah is before thee (that is, willing); take her and go, and let her be thy master's son's wife, as the Lord hath spoken" (Gen. 24:51).

When Abraham's messenger concluded that he had stayed at Haran long enough, Rebekah's mother and brother asked that he remain ten days longer. He objected, and it was left to Rebekah to decide. In her characteristic manner, she did so; she would go at once (Gen. 24:54-58). There and then is a revelation of what these people knew of the divine pledges given to Abraham and to Sarah:

> "And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said unto her; Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those that hate them" (Gen. 24:59,60).

It was the identical blessing given to Abraham and Sarah— that unconditional covenant with their posterity toward which Rebekah's desire was moving: "I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed" (Gen. 22:17,18; 12:2,3; 15:5; 17:4-7,16). Rebekah was no novice in understanding, or in faith in the true God. The vision of her destiny was clear to her. She would enter thereon under the divine blessing, and must not swerve therefrom.

Just a pretty love-story for people of oldentime, is it? Note closely the historic line for thirty-eight centuries down to ourselves. "Mother of thousands of millions"— increasing in number from age to age. "Possess the gate" of their racial foes— be the dominating, civilizing, ruling, saving race of the nations for the past three centuries or more. "Blessing all earth's families"— carrying liberty and justice to the uttermost ends of the earth, with the message of eter-

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nal life in the Bible and associate testimonies. What people has done this? These are present-day accomplishments of the children of Rebekah. We are her children, with others of our race. She foresaw, as clearly as human vision could then see, that marvelous destiny. Can we, who are at the culminating period of that destiny, recognize the past, view the present, glimpse the future, to realize who and what we are? "There are none so blind as those who will not see." A love-story, a life-story, a story for the ages, past, present and to come. The word of God fulfilled. "Happy art thou, O Israel: who is like unto thee" (Deut. 33:29)!

Southward through Canaan the company moved, Isaac coming to meet them as he learned of their approach (Gen. 24:63), "meditating," the chronicler says; was it to be a disappointment, or the joys of a wondrous love? It was eventide, and as the company drew near, Rebekah saw and inquired, "What man is this that walketh in the field to visit us?" His was a stalwart, handsome figure. But she was looking for one in particular. When told that this was he, her joy was full. With her face veiled, she listened to Abraham's servant relate the story of his successful errand. "And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death" (Gen. 24:64-67). Of the tender care of Isaac and Rebekah for his aged mother, the chroniclers write in terms of highest praise.

Isaac prospered (Gen. 26:12-14). He was good-natured— true to his name Isaac, "Laughter." Generous and kind, he was equally devout. He endeared himself to his family "by the exercise of every virtue, and adhering to his duty to his parents, and being zealous in the worship of God" (Antiq. I, 13:1). He was easy-going, in that in many things temporal he would yield rather than quarrel, as in the case of the wells he dug (Gen. 26). In that instance his enemies began to talk of seizing his wife,"because she was fair to look upon," and to kill him to do so. To save himself, he said "She is my sister" (Gen. 26:7,17-22). But Rebekah would have none of it. She might have done as did Sarah, by command

of the Lord, but without that command Isaac could not do it. Taking opportunity to have King Abimelech himself see them, their familiarity with each other convinced the king that she was his wife. Then the king rebuked Isaac, but gave his wife needed protection when she "stood up" for herself (Gen. 26:7-11). It pays to maintain one's rights judiciously.

Some years after their union as husband and wife, twin boys were born to Isaac and Rebekah (Gen. 25:21-28). The eldest was Esau—a name given him because hairy on his arms and body, more common among other races than with the Anglo-Saxon. Jacob, meaning "smooth" and later defined as "supplanter" or one who "occupies a place vacated by another," was the younger of the twins. Esau was a cunning hunter, and rough and harsh, while Jacob was a shepherd, withal gentle and suave. "And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob" (Gen. 25:28).

The most vital element in recording the birth of these twins was the word of the Lord to Rebekah of "two manner of people" as springing from them, "and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 28:22,23). Thus Rebekah knew the destiny of the two in the ages to come, and her affections were set in that destiny which was her heart's desire, because of the blessings promised to Abraham and Sarah, to be realized through her own motherhood. In the world's record, which have been the stronger nations, Esau (Edom) or Jacob (Israel)? Who has been and now is ruler among the nations, Edom or Israel? Rebekah took the divine choice.

Comes now the crucial event in Rebekah's later life. One incident, perhaps figurative as to future events, was that of Esau selling his birthright to Jacob for bread and pottage. It showed how that "Esau despised his birthright" (Gen. 25:34). Such a one could not be looked on as the preserver and defender of that birthright. Rebekah fully recognized this. Against his mother's wishes and advice, he married wives of Canaanites who came under the same exclusion as did Hagar; they were of the lineage that "could not have the right of Priesthood"

(Bk. of Abr. 1:27), and so would be their children. Isaac and Sarah knew this; so, when Esau took to wife the daughters of Hittites, one of the Canaanite tribes, it was "a grief of mind to Isaac and Rebekah" (Gen. 26:34,35). Esau thereby forfeited or threw away his birthright. Jacob was the only one left through which the birthright could be perpetuated, or the divine plan must fail. This knowledge pierced Rebekah to her inmost soul. Her life-mission must not fail.

Citing a later event, the Jewish historian Josephus says (Antiq. I, 19:1): "Now Jacob was sent by his mother to Mesopotamia, in order to marry Laban her brother's daughter, which marriage was permitted by Isaac, on account of his obsequiousness to the desires of his wife." This "obsequiousness" was utilized by the Lord to overcome Satan's plan to destroy the lineage at that time.

Isaac grew old, and was blind and feeble. He called his hunter-son, Esau, to go to the field and bring venison; "Make me savory meat," said Isaac, "that my soul may bless thee before I die" (Gen. 27:4). Rebekah overheard this, and realized the pending disaster. What could she do to prevent it? What should she do? What must she do? The learned commentator and mathematician William Whiston explains: "The supper of savory meat, as we call it, was intended plainly for a festival or a sacrifice; and upon the prayers that were frequent sacrifices Isaac expected, as was then usual in such eminent cases, that a divine impulse would come upon him, in order to the solemn blessing of the son there present, and his foretelling future behavior. . . .He knew that this blessing came not from himself, but from God, and that an alteration was out of his power."

In her own knowledge there was only one thing that Rebekah could do conscientiously; that was, prevent her aged and physically feeble husband making a grievous error. She recalled that at the birth of the twins the Lord had said, "The elder shall serve the younger" (Gen. 25:23). Isaac had known this, too,yet now was proceeding contrary to that divine word. For Rebekah to enter into a controversy with him was unwise, and might be disastrous in his enfeebled condition of health. Therefore she did the one thing that a loving wife and one

loyal to God's word would do, adopted such other means as was at her command.

"Savory meat" was prepared, and her son Jacob brought forward to receive the birthright blessing which now belonged to him (Gen. 27:6-10). Jacob hesitated, saying, "I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing" (Gen. 27:12). But his mother was firm. She was following the divine command in the birthright line relative to the destiny of her sons. To Jacob she said, "Upon me be thy curse, my son: only obey my voice" (Gen. 27:13). Jacob obeyed. Rebekah would set her husband right. He might be deceived. It was God's blessing that was to come, not Isaac's choice; he was only the agent of transmission. She knew God could not be deceived. And when Isaac was expressing the language of the blessing, the Lord was inspiring it, knowing and intending it to be for Jacob. The venerable Isaac may have realized this when to Jacob he said, "The voice is Jacob's voice" (Gen. 27:22); for to a blind man the human voice usually is penetrating. However, he proceeded under the divine inspiration. His wife Rebekah had saved him from a serious blunder in his intent to bestow a blessing where it could not be bestowed.

A ready record of God's approval of Rebekah's course appears on a later occasion in the word of God which the Jews had preserved, as quoted by the historian Josephus (Antiq. II, 7:2): "But God stood by him (Jacob) and called him twice by name; and when he asked who He was, God said: It is not just that thou, Jacob, shouldst be unacquainted with that God who has been ever thy protector and a helper to thy forefathers, and after them to thyself; for when thy father would have deprived thee of the dominion, I gave it thee."

Subsequent direct confirmation that the path followed by Rebekah was in accordance with the divine will is given in the Bible record that to Jacob was renewed the blessing promised to Abraham (Gen. 28:13,14); and when God placed His own Name (Hebrew EL) upon Jacob:

> "And He said unto him, What is thy name? And he said, Jacob. And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. . . .And Jacob

called the name of the place Peniel: for I have seen God face to face, and my life is preserved" (Gen. 32:27,28,30).

ISRA-EL, "Prince of God;" a name through subsequent years to designate the faithful of His Covenant Race; a name which they are forbidden to treat lightly or carry in vain; a name which today it is an honor and glory to bear in worthiness.

In Rebekah's action there was a culminating experience of the ages: As an effort to defeat the plans of God, Mother Eve had been deceived by Satan, who was discomfited through the fruit of the tree of life being placed beyond the reach of Adam and Eve in the Garden; Sarah's mistake was checked by a miraculous revivifying of the gift of motherhood; and now a Satanic imposition upon the aged Isaac was circumvented by the faithful Rebekah. This time the woman triumphed over the wiles of Satan. From that day there is in recorded history no effort of the Evil One to destroy the lineage of a race in its "right of Priesthood;" such efforts as made have been limited to leading men and women into individual disobedience to God's laws.

Rebekah yet had a further important duty in protecting Jacob from being slain by the angry Esau. She sent him to Haran, there to continue God's purpose, which he did. The record says she complained to Isaac, "I am weary of life because of the daughters of Heth (Esau's wives): if Jacob take a wife of the daughters of Heth, such as these which are the daughters of the land, what good shall my life be to me?" And Isaac listened to his wife by sending Jacob away with the solemn command: "Thou shalt not take a wife of the daughters of Canaan" (Gen.27:46; 28:1).

As to Esau, there still was a blessing in his progeny in the fact that in all that land which they have occupied and which was promised to Abraham, the idolatry despised by Rebekah finds no place—the worship of idols is unknown; but to that progeny "there is one only and true God," however imperfect may be their conception of the Supreme Being.

When the time came in her advanced years for this illustrious Mother of Israel to pass to mortal rest until "the resurrection morn proclaimed life's victory won," her body was carried to the burying place Machpelah, and her son Jacob leaves this record: "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah" (Gen. 49:31).

TEN WOMEN OF THE OLDEN DAYS.

IV.

Rachel, Mother of the Family of Additional Promise.

God's blessing of promised land area to the Patriarch Abraham for his descendants was from "the river of Egypt (the Nile) unto the great river the river Euphrates" (Gen. 15:18). The additional blessing in due time of promised land area to Joseph, with other things connected therewith, for his descendants, was an extension to the north and to the west, "unto the utmost bound of the everlasting hills" (Gen. 49:26), thus including North and South America, in the New World. To this there was the still further additional promise that from the family line of this illustrious son of Jacob and his wife Rachel should come in the latter days "a choice seer" to perform a work of "great worth" to Israel's descendants (2 Nephi 3:6,7,11,14,15). Realization of this is necessary to a knowledge of Rachel's notable position in the Covenant Race.

"I feel the day— I see the field,
The quivering of the leaves,
And good old Jacob and his house
Binding the yellow sheaves;
And at this very hour I seem
To be with Joseph in his dream.

"Oh golden fields of yellow corn,
How beautiful they seem!
The reaper folk, the piled up sheaves,
To me are like a dream.
The sunshine and the very air
Seem of old time, and take me there."

The scene here envisioned is the fields of Bethlehem, and reapers, many a one, "bending unto their sickle's stroke." It is the burial place of the beloved Rachel, wife of the Patriarch Jacob: "And Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day" (Gen. 35:19,20).

The place at the present time is marked by a small Mohammedan mosque, and is one of the sacred places in Palestine now under the protection of the British empire. Christian, Hindu, Moslem, and Jew, the world over, alike respect the spot

in reverential memory of the noble woman whose body was laid there to mortal rest.

Thirty-eight centuries ago, God called as a family of promise the family of which she was an honored and devoted member, that of Abraham, Isaac, and Jacob (her husband). One of the predictions concerning them is: "In thee shall all the families of the earth be blessed" (Gen. 12:3); and so it has been in art, in literature, in industry, in government, in civilization, in science, and in religion—fulfilled in every arc of the cycle. And yet, within that family line today, both of the House of Judah and of the House of Israel, are men of intelligence, of power, and of learning, who, in the face of overwhelming material evidence of the divine foresight and recorded prediction, still ask, "Is there a God in Israel?"

Rachel was niece to Rebekah, the wife of Isaac and sister of her father Laban. Jacob was Rebekah's son. The name Rachel in Hebrew sometimes is defined as "ewe lamb," "lamb," or "precious lamb," then precious in the sight of God as she has been in the memory of her progeny in all the ages. The historian says she was "noted for her good disposition, her patience and cheerfulness, her love of God and of her husband"—a notable tribute retained through all subsequent generations.

The young man Jacob cannot be left out of the story, for with him, when he first saw Rachel, it was a real case of "love at first sight." He had been sent from Beersheba in Palestine to Padan-aram in Mesopotamia with a dual purpose. One was to escape the enmity of his brother Esau, which he did by leaving Canaan. The other was to obey his parents' injunction to avoid "the daughters of Canaan" because of the Lord's commands, and to take a wife of "the daughters of Laban thy mother's brother" (Gen. 28:1,2). This was in the divine economy to preserve the purity of the line of family descent. Laban had two daughters whose names appear in the record; and Jacob's quest was to get a wife from these, though at that time he does not appear to have had a thought of marrying the family.

On the way to Haran, where Laban lived, Jacob had an impressive dream, in

which the Lord bestowed a great blessing for himself and his generations after him (Gen. 28:10-15). The place of his dream he called Bethel—"house of God"—a few miles north of Jerusalem. Next morning, because of the dream, he "took the stone that he had for a pillow, and set it up for a pillar, and poured oil on the top of it" (Gen. 28:16-19). This pillar is what is traditionally claimed to be the Liafail, or "stone of destiny," or "coronation stone" retained and carefully guarded in the capital of one of the great nations of Europe. The Jewish historian Josephus says that with this dream Jacob "became very joyful at what he had seen and heard" (Antiq. I, 19:13). He pledged himself to "give the tithe of what he had gotten to God," for in his heirship to Isaac there was considerable property (Antiq. I, 19:3; Gen. 28:22). In this joyful frame of mind he arrived at a well near Haran, around which were gathered a number of young men and maidens of the town, of whom he made inquiries concerning Laban.

Of course, they all knew Laban, "for he was not so inconsiderable a person as to be unknown to any of them" (Antiq.19:4; Gen.29:5-10). They further said his daughter "fed her father's flock together with them, and that indeed they wondered that she was not come," as from her Jacob might learn more about the family. At this point in the conversation a number of shepherds, young men and women, arrived, among them Rachel.

"There she is now," chimed a chorus of voices. "Oh Rachel, come hither! Here is a stranger who has come to inquire about your father's affairs. You can help him."

Rachel stepped forward "as pleased, after the manner of children," for she was just under twenty years of age; and with a polite bow asked,"Who are you, I pray thee, and whence do you come? What is it you lack that you have come hither? I hope it is in my power to supply the tidings for which you have come" (Antiq.I,19:3). She seemed pleased by the goodly appearance of the young man and spoke to him graciously. He knew she was his cousin, but as yet she was unaware of the relationship.

Jacob hesitated with his answer, and watched the girl. Josephus (Antiq. I, 19:4) says: "Jacob was quite overcome, not so much by their kindred, nor by that

affection which might arise thence, as by his love to the damsel, and his surprise at her beauty, which was so flourishing, as few women of that age could vie with."

"His love to the damsel," says the historian. Truly it was "love at first sight" with him, fascinating and enduring. And who can wonder, considering his purpose there, that she was his mother's brother's daughter, and the picture before his eyes!

Recovering from his rapturous surprise, he began: "There is a relation between thee and me, elder than either thy or my birth, if thou be the daughter of Laban!"

"I am indeed Laban's daughter," she said, "and I keep his sheep" (Gen. 29:9).

Jacob continued: "Abraham was the son of Terah, as well as Haran and Nahor; of the last of whom Bethuel thy grandfather was the son. Isaac my father was the son of Abraham and of Sarah, who was the daughter of Haran:"

"Then you are of my kindred, from the way of Canaan," exclaimed the young girl.

"Of a truth I am," said Jacob. "But there is a newer and later cement of mutual kindred which we bear to one another, for my mother Rebekah was sister to Laban thy father, both by the same father and mother; I therefore and thou are cousins-german; and I am come now to salute you, and to renew that affinity which is proper between us."

At the mention of the name of her aunt Rebekah, whom the family of Laban loved and often talked about, Rachel burst into tears. Jacob could no longer restrain himself, but caught his lovely cousin in his arms. The Jewish historian says of Rachel that "at the mention of Rebekah, as usually happens to young persons, she wept, and that out of the kindness she had for her father, and embraced Jacob" (Antiq.I, 19:5). The Bible says (Gen. 29:11): "And Jacob kissed Rachel, and lifted up his voice, and wept." That kiss was the seal of a betrothal, whatever words were uttered there or soon after.

"Oh what desirable and great pleasure you bring to my father and to all of the family," said the damsel, blushingly; "they are always mentioning your mother and thinking of her. Your coming will make you equal in my father's eyes to any advantageous circumstances whatsoever" (Antiq. I, 19:5). "And she ran and told her father," leaving Jacob watering the sheep, showing that he was a good shepherd (Gen. 29:10-12).

At Laban's home a hearty welcome was accorded to Jacob, who remained with them a month (Gen. 29:13,14). In that time Laban learned that Jacob was a capable young man; he heard the whole story about Esau and his own sister Rebekah, how she had secured the blessing to Jacob, and how she esteemed an alliance with Laban's family, as Jacob told it, "more than she does one with the families of the country; so I look upon yourself and God to be the supporter of my travels, and think myself safe in my present circumstances" (Antiq. I, 19:6). Laban had in mind keeping this young man as his head shepherd. He also may have had a thought of his elder daughter Leah for the "family alliance" of which Jacob had spoken, but said nothing of it; he could see the preference for Rachel.

Laban next made the proposition of employment to Jacob, promising that "when he should have a mind to return to his parents, he would send him back with presents, and this in as honorable a manner as the nearness of their relation should require" (Antiq. I, 19:7). "And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for naught? Tell me, what shall thy wages be" (Gen. 29:15)? It was in his mind a cash consideration, for Laban loved money, and would be sure of the price.

Jacob was seeking something more precious than gold. He had come to Haran with a distinct purpose, and at the meeting at the well he had made up his mind as to the attainment of that purpose. His reply yet was something of a surprise to Laban: "I desire Rachel to be my wife. I am forced by my love for her to make this proposal. I care not for money or goods, as I have plenty, but I desire your daughter Rachel for my wife" (Antiq. I, 19:7).

Laban now saw his advantage, so he named a high price, demanding seven years' services. Jacob thought no pains too great to secure his beloved wife. "And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter" (Gen. 29:18). "Leah was tender-eyed, but Rachel was beautiful and well favored" (Gen. 29:17). Jacob served the seven years, then demanded a fulfilment of the agreement.

Laban was a schemer and a hard trader. He did not want to lose Jacob as an employee. He also knew that his eldest daughter Leah had come to love Jacob, and he himself wished her married off. What about wedding her to Jacob, in the place of Rachel, who, in that land and time of plurality of wives, could be an excuse for getting another seven years' service out of Jacob? This was his chance. He was too shrewd to make the proposition openly and meet with rebuff. He gave a great wedding feast (Gen. 29:22), at which there was plenty of wine. Jacob was plied with drink, while Rachel was spirited away, in grief and anger. There were no electric lights then, and dark came at the time for the marriage ceremony. Leah wanted him as her husband (Gen. 29:23). Josephus relates how, to satisfy Laban's ulterior motive, Jacob was designedly induced to drink freely, until he was "both in drink and in the dark" and thereby was deceived (Antiq. I, 19:7). Daylight and soberness next day revealed to Jacob what had been done; but the marriage ceremony had been performed, and Leah was his lawful wife. The scene between Jacob and Laban is better imagined than described; also the grief and disappointment of Rachel.

Laban pleaded the custom of the country and the necessity of finding a husband for Leah, who loved Jacob; and to ease matters suggested that "nothing should hinder him from marrying Rachel." Referring to Leah, Laban said: "Fulfil her week." In her love for Jacob, Rachel assented to this. Jacob fulfilled the week for Leah, then Laban gave him Rachel to wife also (Gen. 29:25-28). So Jacob and Rachel were married (Gen. 29:28), and Jacob served another seven years. He never forgot the deception practiced upon him, though as a matter of honor the

Laban now saw [illegible]

Laban was a [illegible]

Laban [illegible]

uncomely Leah received proper treatment from both Jacob and Rachel. Did Jacob think of himself having been substituted for Esau; and why this later incident? Was it foreseen that whereas Abraham had one son of promise, and Isaac but one son, at the close of his career Jacob would have twelve sons, whose progeny comprise the multitudinous twelve tribes of Israel? Laban obtained out of it nothing save a "Shylock" reputation.

There were disagreements between the two sisters, and some difficulties, all showing the patience and faith of Rachel. Leah had a handmaid, Zilpah; and Rachel one also, Bilhah. Josephus is careful (Antiq. I, 19:8) to record that these women were not slaves, but of the same lineage as the Abrahamic family. Leah had children, but Rachel did not. Rachel bewailed her lot, and Jacob grew angry (Gen. 30:1,2); "Am I in God's stead?" he demanded. Did he forget God's power and beneficence in the case of his grandmother Sarah? For, after a time: "God remembered Rachel, and God hearkened to her" (Gen. 30:22-24), and gave her Joseph for her firstborn son. "The birthright was Joseph's" (I Chron. 5:2).

Meantime, Rachel invoked the law of the country (Gen. 16:2,3), and gave Bilhah to be Jacob's wife; Bilhah had two sons. Leah, envious of what had been,gave Zilpah to be Jacob's wife; Zilpah had two sons. Then Leah boasted, for she had six sons; while Rachel still was without any of her own (Gen. 30:4,9,18-20). But soon motherhood also came to Rachel, with great joy in her son Joseph (Gen. 30:22-24).

Now Jacob, having been with Laban fourteen years, wished to return home. Laban objected, and for a consideration induced him to remain six years more. In designating the consideration, little did Laban realize that in the care of cattle and sheep Jacob had learned a few things in reproduction, and would use his information as he might elect. At the end of the twenty years, Jacob "had increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses" (Gen. 30:43).

This time, Jacob and his family determined to leave Haran for Beersheba, as

the Lord commanded (Gen.31); and during Laban's absence at the sheep-shearing camp did leave. Rachel and Leah, when told of their father's anger at them leaving him secretly, declared, "Is there yet any portion or inheritance for us in our father's house? Are we not counted by him as strangers? For he hath sold us, and hath quite devoured also our money. For all the riches God hath taken from our father, that is ours, and our children's. Now, then, whatsoever God hath said unto thee (Jacob), do" (Gen. 31:14-16). In his love of wealth, their father had imposed upon and robbed them, and they resented it.

Still, Rachel was not through with her father. She was no idolater, but a worshiper of the true God. Her father yet had his idols, or sacred images of gold, which he worshiped. She would put a stop to that. She took "the images that had been her father's" (Gen.31:19,30-32). When he came to hunt for them, she cleverly kept them hidden; they might be necessary in making peace with him. Jacob did not know of this, but later, at Shechem, when he gained possession of the images, he buried them under an oak, thus keeping them finally from his father-in-law.

Laban and his men caught up with Jacob and his company at Mount Gilead, east of the river Jordan. Laban was "angry" and Jacob was "wroth" (Gen. 31:36-42; Antiq. I, 19:10,11). Crimination and recrimination followed thick and fast. Laban, like his present-time descendant the traditional German Jew, insisted on everything being turned over to him. Like the storied Scotchman, his present-time progeny, Jacob would give up nothing. It was as the poetic description of the battle of Fontenoy:

"The German heart is true,
The German arm is strong;
The German foot goes seldom back
Where armed foemen throng.
But never had they met in field
So stern a charge before;
And never had they felt the sweep
Of Scotland's broad claymore."

Jacob won out, and a league of peace was made (Gen. 31:44-55; Antiq.I,19:10).

The next scene was the meeting with Esau, Jacob's brother, with whom violent conflict was feared. Jacob distributed his company to make them appear more numerous than they were, and prepared his men. But as a peace offering he sent his wives and children ahead with presents for Esau. The latter had three wives and children (Gen. 36:2-6). He met Jacob's four wives and children (Gen. 33:1-7; Antiq. I, 20:1-3). Esau relented, they formed a peace pact, and Esau departed. It was at this time that Jacob crossed the brook Jabbok, where, in his vision there, God changed his name to Israel (Gen. 32:28; Antiq.I, 20:2). On a subsequent occasion, at Bethel, the Lord again called Jacob's name Israel (Gen. 35:10-15), and made to him great promises.

A period of dark gloom now came upon Rachel. Her son Joseph had grown up, being about seventeen years of age. He was a dreamer, and his dreams meant something. They indicated an interpretation that his brethren would bow to his leadership in times to come; they included his father and mother, for his mother was then living. "His father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves unto thee to the earth? And his brethren envied him; but his father observed the saying" (Gen. 37:2-11). Succeeding ages have fulfilled the forecast.

Joseph was sold first to the Ishmaelites, then into Egypt. Judah had prevented his being left to perish, by making the first sale. "Judah prevailed above his brethren, and of him came the chief ruler" (I Chron. 5:2). Judah, the fourth son of Leah, thus earned the blessing of the ruler in a temporal kingdom set up by the Lord, with the house of David as its ruling dynasty (I Chron. 11:1-3; Jer. 33:17; Luke 1:32; Doc. & Cov. 109:63). "Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. 49:9,10). So Judah "prevailed above his brethren," rescued the birthright Joseph, and received the pledge

of the sceptre.

Jacob and Rachel were greatly disturbed by the supposed death of their son Joseph. Although Jacob "was richer than the rest of the inhabitants of that country" (Antiq. II, 2:1), all was as naught compared to this calamity. "When Jacob had his son Joseph born to him by Rachel, his father loved him above the rest of his sons, both because of the beauty of his body, and the virtues of his mind; for he excelled the rest in prudence" (Antiq. II, 2:1). His mother's sorrow cannot be described in words. It was at this time, at Bethlehem, that Benjamin, second son of Rachel, was born. She was in hard travail. The midwife told her the son would be born. "And it came to pass, as her soul was in departing (for she died), that she called his name Ben-oni (son of my sorrow); but his father called him Benjamin (son of the right hand)" (Gen. 35:16-18).

How much the fate of Joseph contributed to the death-knell at this time, sorrowing mothers may know. But Rachel was rewarded and glorified by God in being the mother of that family of additional promise for the salvation of Israel, not only in Egypt from famine, but in the Dispensation of the Fulness of Times for all Israel in the added land area promised to Joseph (whose life was preserved), including America (Gen. 49:26), and in the divine heritage of "a choice seer" of the same name as her son Joseph for the Gospel restoration in latter days: "And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation" (2 Nephi 3:15)— a revelation in which "all the families of the earth" shall be blessed (Gen. 12:3; 25:4) in the times of "the hour of God's judgment" (Rev. 14:7), this very age.

TEN WOMEN OF THE OLDEN DAYS.

V.

Asenath, Mother of the Birthright Tribe.

"Be of good cheer, Asenath, the virgin and pure: Lo, the Lord hath given thee today to Joseph for a bride, and he himself shall be thy bridegroom forever. And no more henceforth shalt thou be called Asenath, but thy name shall be City of Refuge; for that in thee many nations shall seek refuge, and they shall lodge under thy wings, and many nations shall find shelter by thy means, and upon thy walls they who cleave unto God Most High shall be kept secure."

Such was the prophetic word that came to Asenath, mother of the sons of Joseph who had been sold into Egypt, and who received the birthright blessing. The Bible records that the "birthright was given unto the sons of Joseph the son of Israel" (I Chron. 5:1). "The birthright was Joseph's" says the Bible chronicler (v.2). It came to Ephraim and his descendants, for, in the blessing bestowed by the Patriarch Jacob, "he set Ephraim before Manasseh," who was the elder (Gen. 48:20). The Prophet Jeremiah asserts the same order: "For thus saith the Lord . . I am a father to Israel, and Ephraim is my first born" (31;7,9).

Asenath (meaning a favorite) is mentioned by that name but three times in the Bible, once at the marriage to Joseph who had become prime minister in Egypt, and twice as the mother of Manasseh and Ephraim. The Jewish historian Josephus says of her that she was a person of "very high quality," and that she was "the daughter of Petephres, one of the priests of Heliopolis" (Antiq.II, 6:1).

Some writers have said that Asenath was the daughter of Potiphar, to whom Joseph was sold as a slave. But neither the Bible nor cotemporary history justify this conclusion. The names are distinct, both in Hebrew and in English, and differ in spelling, pronunciation, and meaning. The calling of both men, as well as their residence, was far apart. The Bible (Gen. 39;1) says Potiphar was an "officer of Pharaoh," but that Asenath was "the daughter of Potipherah priest of On." The Egyptian capital which was the headquarters of the king or pharaoh

and the city of On, or Heliopolis, were cities miles apart. There are three syllables in Pot-i-phar, meaning "belonging to the sun," with accent on the first. The other name, Po-tiph-e-rah, has four syllables with accent on the second, and means "not belonging to the sun," that is, not of the Egyptian ruling class. Josephus refers to "Potiphar, an Egyptian, who was chief cook to Pharaoh" (Antiq.II, 4:11), as the one to whom Joseph had been sold and whose wife made the difficulty that put Joseph into prison; but he names the father of Asenath as "Petephres, one of the priests of On;" while a Hellenistic-Jewish manuscript of not later than the second century A.D., now in the old British archives in the city of London, says "Asenath, daughter of Pentephres the priest."

The English historian Bloxam, after thorough inquiry, says: "Asenath would, therefore, appear to have been a Shemite princess, not an Egyptian." M. H. Gayer, whose research goes back to the very ancient writings called "the Chinese Shu King" collected at the time of Confucius (500 B.C.) and composed of fragments of history "back to the time of Noah," says in his valuable and erudite book, "The Heritage of the Anglo-Saxon Race," that "according to canonical law, handed down from their father Abraham, Israel was forbidden to intermarry with the surrounding heathen nations. Joseph was scarcely the man to break such a law, nor that God would change the divine economy to permit the Birthright people to come of Egyptian stock." To this agrees the Book of Abraham 1:27.

Gayer further points out that the sons of Shem "eventually ruled as Priest-kings at Heliopolis, or On, the city of Shem. Quarrels broke out between the brothers. One founded a dynasty at Memphis; the other two went south and founded the dynasties of Coptos and Elephantine. These kings reigning simultaneously were the celebrated Hyksos or Shepherd Kings, all of Shemite descent, quite a different race from the native Egyptians. They worshiped one God, under the name Ra, or Osiris, or Shem, the names each applying to the same God. Their high priests were invariably princes of the blood royal; and Potipherah, the father of Asenath, must therefore have been a prince. The genealogy of Joseph's wife is both inter-

and the city of On, or Heliopolis, [illegible] again. These two names [illegible]-

[illegible] in hieroglyphics, meaning "belonging to the sun," with accent on the first.

The other name, [illegible], has four syllables with accent on the second, and

means "[illegible] to the sun," that is, one of the [illegible]

[illegible]

[illegible] and whose [illegible]

that [illegible] of [illegible]

of the priests of On," while a [illegible] manuscript of not later than

the second century [illegible], now in the [illegible] archives in the city of [illegible],

[illegible]

[illegible] Bloom, [illegible] says: "[illegible]

[illegible] a Semitic princess, not an Egyptian." [illegible]

[illegible] very ancient [illegible]

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were the [illegible]

[illegible] from the [illegible]

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[illegible]

esting and important, for she was the mother of Ephraim and Manasseh, the representative leaders of the whole Anglo-Saxon Race."

The Bible says of Abraham's wife Sarah, "the Egyptians beheld the woman that she was very fair" (Gen. 12:14). It also says of Isaac's wife Rebekah, "the damsel was very fair to look upon" (Gen. 24:16). Of Jacob's wife it records: "Rachel was beautiful and well favored" (Gen. 29:17). The English translation of the very ancient manuscript concerning Asenath describes her just before she met Joseph as "of eighteen years, tall and comely, and beautiful to behold. . . She bare no likeness to the daughters of the Egyptians, but was in all respects like the daughters of the Hebrews, being tall as Sarah, and comely as Rebekah, and beautiful as Rachel. The fame of her beauty spread abroad into all that land."

Shall we ask whence comes the beauty, intellectual, physical, spiritual, of the daughters in this age of those women of ages past? Compared with any and every other race, are not latter-day Israel's mothers and daughters the fairest of the fair among the maidens of the twentieth century?

"Not one of Flora's brilliant race
A form more perfect can display:
Art could not feign more simple grace,
Nor nature take a line away."

And who shall say from all that has gone before and that now portrays itself that there was not in the Birthright tribe a divine purpose,

"That man, where'er he walks, may see
At every step, the stamp of God!"

In history, two cities are known by the Greek name Heliopolis (city of the sun) as well as by other names. These are Baal-bec in what is now Syria, and the city of On, Egypt, also called Bethshemesh (house of the sun) in the Bible (Jer. 43:13). The Greek name was applied because of the people of Shem who were being sunworshipers. Asenath's parents were Semites and sun-worshippers; so was Asenath in her youth, and a devout one, too. Her story is chiefly in the ancient Hellenistic-Jewish manuscript named, which copy is the oldest and freest from possible interpolations. It has been published in England, but its first publi-

cation in America, in condensed form, was in the Young Woman's Journal of May, 1927, to which reference may be made. The title inscribed on this old manuscript is "Joseph and Asenath—the Confession and Prayer of Asenath, Daughter of Pentephres the Priest." Asenath's mother's name is given as Dinah.

In addition to the personal description of Asenath quoted, this record says she was exceedingly fair beyond every virgin in the city where she dwelt, and that "all the sons of the princes and the satraps desired to woo her, nay and the sons of kings also, all young men and mighty, including Pharaoh's first born son. And there was great strife among them because of her, and they essayed to fight against one another." In this state of affairs she was like the comely sensible eighteen-year-old girl of today, among latter-day Israel; "she set at naught and scorned every man." She was devout and cheerful in worship. In conformity with the custom of her people, with her seven virgins at stated times she shut herself up in the second story of the building adjoining her father's palace, where "gods of the Egyptians, whereof was no number, gold and silver, were fixed, and all these Asenath worshiped, and she feared them, and she performed sacrifices to them every day." It was the worship followed by Terah, Laban and numbers of her race at that time.

Joseph now appears upon the scene. It was the first year of the seven years of plenty. He came to the city of On. He was not popular among the people at that time, as he was exacting a heavy tax. His Lord God was recognized as not on the list of Egyptian gods, and few people had use for this new tyrant. But he had the favor of Pharaoh, and the leaders among the people recognized it. When nearing On, he sent notice to Asenath's father that he would lodge with him. It was a great honor to Potipherah, who responded, "Blessed be the Lord God of Joseph, because my lord Joseph hath thought me worthy." He was not praising the god of Pharaoh.

Potipherah prepared a great banquet, as was seemly. He was proud of his beautiful daughter, and would have her near the guest of honor at the banquet,for

her advancement as well as his own. He bade her hasten "to her chamber where her robes lay, and put on a fine linen robe made of crimson stuff and interwoven with gold." Surely, if the kings and princes and nobles of the land were enraptured with her, this great man Joseph, who then was without a wife, would be, thought the father. He saw for his lovely child the highest honor that could come to her in the greatest and most powerful nation of that age.

When Asenath presented herself, her father, delighted with her appearance, spoke lovingly: "Dearest child! Lo, Joseph, the mighty one of God, cometh to us today. This man is the ruler of all the land of Egypt. He worshipeth God, and is discreet, and a virgin as thou art today, and a man mighty in wisdom and knowledge, and the spirit of the Lord is upon him, and the grace of the Lord is with him. Come, dearest child, and I will give thee over to him to wife, and thou shalt be to him for a bride, and he himself shall be thy bridegroom forever." Already the mantle of his knowledge of Abraham, in history, and of the worship of the true God, was becoming a halo to that father, who was of the same family line from Noah as were Joseph and his kindred.

Asenath yet was imbued with the worship of Egyptian gods. She had no liking for this man of another God. She had no wish to be the bride of one whose ancestry was no higher than sprang from a shepherd from the land of Canaan. She would wed in her own class— that of royal blood. She stormed! In forceful language she defied her father: "Wishest thou to give me over as a captive to an alien and a fugitive, and one that hath been sold?"

How those bitter words pierced the heart of the ambitious and loving parent! Asenath went on: "Is not this the son of the shepherd from the land of Canaan? Nay, but I will be married to the king's firstborn son, for he himself is king of all the land."

Think not that in that earlier day woman was mere chattels! This was her challenge: She would give up neither her idolatry nor her social ambition to become "a captive to an alien and a fugitive!" The interview was cut short by the

appearance of a young servant with the announcement: "Lo, Joseph standeth before the door of our court." Asenath turned and "fled from the face of her parents and went up into the loft (her worship room), and stood at the great window looking east to see Joseph coming into her father's house." Her father was signally defeated. Yet,

"God moves in a mysterious way
His wonders to perform."

The supreme and allwise Father knows how to reach the heart of His daughters who are devout and sincere, as was Asenath. Joseph came in the gorgeous "second chariot" of Pharaoh; he was arrayed "in vestures of fine linen," with all the badges of royal approval and power (Gen. 41:41-44). It was a magnificent entourage—a wonderful scene of oriental splendor. Asenath looked. Gently she pushed the curtain farther aside, to get a better view. She saw her father's household make obeisance to the man whom she had despised—and, to her mind, lost.

This beautiful young woman, impulsive and courageous, also was pure, and good, and great. She truly loved God, though she did not then know Him as afterwards she came to know. He had reached her inmost soul. The magnificent cavalcade, with all its rich trappings, was as nothing to her. To Asenath there was only this wonderful young man, then about thirty years of age, "of admirable virtue and presence divine," as the chronicler relates. She burst into tears, and fell to her knees, in anguish and prayer. Those on the ground below caught a glimpse of her at the window. But as for her, in grief and remorse her heart was touched by a love which she had never before known! She mourned and prayed:

"Alas, me miserable! Where now shall I, the wretched one, go away? Or where shall I be hidden from his face? Or how shall Joseph the son of God see me? For that I have spoken evil things about him. And how may the God of Joseph be gracious to me, because in ignorance I have spoken wicked words against him? Now he hath come to us as the sun from heaven, and he entereth our house today and he shineth unto it like light upon the earth. But I am foolish and bold be-

the seed of the world." Joseph rather said "[illegible] [illegible] [illegible] and [illegible] into the land [illegible], and [illegible] ing seed to [illegible] of [illegible] [illegible]. [illegible]

[illegible]

"[illegible] A Typological [illegible]"
[illegible]

The [illegible] and [illegible] Joseph knows how to reach the heart of his [illegible] and Joseph and [illegible], as [illegible]. Joseph [illegible] is the [illegible] "[illegible] [illegible] of [illegible]" [illegible] (Gen. 41:45). [illegible]—a wonderful scene of oriental splendor. [illegible] During the [illegible] [illegible] [illegible] [illegible].

[illegible]

[illegible]

cause I spurned him and spoke evil words about him, and did not know that Joseph is a son of God. For who among men will ever beget such beauty, or what woman will give birth to such light? Now, therefore, let my father give me to Joseph for a handmaiden and a bondwoman rather, and I will be in bondage to him forever!"

Who will say that without the scene of anger with her father this greater result could have been attained? Her idolatry was wholly swept away! She was a fully converted believer in and worshiper of the God of Joseph, the true and living God; in her extremity He had accomplished what man could not do.

Joseph now had something to say. When a boy, his father had placed upon his sons the injunction to "keep yourselves from strange women." As he entered the palace of the priest, he glanced up and saw Asenath kneeling at the window. Quickly he gave the peremptory command, "Let that woman depart from this house." The father had to explain, right there, for his child's sake: "Nay," said he, "she is my daughter, a virgin hating every man, and she is thy sister." The explanation satisfied; it was an oriental custom for the host to refer to his daughter as the sister of the guest. Joseph's tone was changed. "If she is your daughter and a virgin," said he, "let her come, for that she is my sister, and I love her today as my sister."

The mother of Asenath went upstairs immediately and brought her daughter. She introduced her to Joseph, and said, "As thy brother, he also is a virgin as thou today, and hateth every strange woman, even as thou hateth every strange man."

Pale and trembling from her recent experience and the excitement, yet more beautiful than ever, Asenath greeted Joseph graciously, "Hail, lord, blessed of God Most High." With a benign smile Joseph responded, "God who quickeneth all things shall bless the damsel."

Against her efforts to appear calm, tears streamed down her cheeks. The chronicler goes on, "and Joseph, when he saw her weeping, pitied her exceedingly, for that he was mild and merciful, and one who feared the Lord. He lifted up his

cause I spurned him and spoke evil words about him, and did not know that Joseph is a son of God. For who among men will ever beget such beauty, or what woman will give birth to such a one? Now, therefore, let my father give me to Joseph for a handmaiden and a bondwoman rather, and I will be in bondage to him forever."

One will say that without the sense of anger with her father this [illegible] could never have been more vehement. Her idolatry and wholly on [illegible]. She was a Gentile [illegible] well worn in and [illegible] of the God of Joseph, she [illegible] for her in [illegible], [illegible] not do.

Joseph too had something to say. When [illegible], his father [illegible] gave him the information to [illegible] [illegible] "from every woman." [illegible] the [illegible] of the priest, [illegible] at the window. [illegible] the [illegible] "Let that woman depart from this house." The father had to explain, right there, for it is [illegible]: "She," said he, "is my daughter, a virgin hating every man, and she is thy sister." [illegible] [illegible]; it was [illegible] for the host to refer to his daughter as the sister of the guest. [illegible] "If [illegible] be thy daughter and a virgin," said he, "let her come, for thou art my sister, and I love her [illegible] as my sister."

The mother [illegible] Aseneth [illegible] and brought her daughter. [illegible] [illegible] [illegible], and said, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] God."

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] things until [illegible] the [illegible]."

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. The chronicler goes on, "And Joseph [illegible] [illegible] [illegible] for that he was wise and [illegible], and [illegible] [illegible] [illegible]. [illegible] [illegible]

right hand above her head and blessed her, saying, Lord God of my father Israel, the Most High and the Mighty God, bless Thou this virgin also, and number her with Thy people whom Thou choosest before all things were made, and let her enter into Thy rest forever."

Who will visualize that scene in its divinely solemn aspect as it touches her daughters of today? And the blessing prayed for, "let her enter into Thy rest forever"— the rest of the Almighty One, "which rest is the fulness of His glory" (Doc. & Cov. 84:24).

Joseph departed from the city; but for Asenath the curtain did not fall. She retired to her room, and wept over her unworthiness and past idolatry. The chronicler relates: "She took all her gods that were in her chamber, the gods of gold and silver whereof there was no number, and brake them up into fragments and cast them through the window to poor men and beggars. And again, Asenath took her royal dinner and the fatlings and the fish, and the heifer's flesh, and all the sacrifices to her gods and the vessels of the wine of libation, and cast them all through the window that looked north, as food for the dogs; and she took sack-cloth and girded her loins and sprinkled ashes on her head. This Asenath did for seven days, not tasting aught whatever." Her conversion was perfect.

No sympathy came from her family. She was to them just a foolish girl, who had thrown away her best opportunity in life, and now was rejecting the religious teachings they had given her. Her father and mother declared, "Asenath is not our daughter;" and all her relatives came to hate her because she had destroyed their gods. She gave herself over to earnest prayer, in which "she cast herself unreservedly upon the God of the Hebrews," whom she declared she "knew to be a true God, and a loving God, and a merciful God, and pitiful and long-suffering." She also declared her love for Joseph, and prayed, "Keep him safe in the wisdom of Thy grace, and commit me to him for a handmaid and a bondwoman that I may wash his feet and make his bed, and minister to him and serve him, and I will be a bondwoman to him for the times of my life."

Joseph was a dreamer, in the inspirational sense (Gen. 37:5-11). He also was an interpreter of inspirational dreams (Gen. 40:5-19; 41:15-32), as all Egypt knew, and as the record is preserved to the world to this day. It was now Asenath's turn to experience a remarkable dream. In it an angel appeared, as the chronicler relates it, saying to her, "Asenath, I am Michael, the chief captain of the Lord, commander of the host of the Most High. Stand upon thy feet, that I may speak to thee my words." (See Doc. & Cov. 88:112,115; 107:54; Dan.12:1; Rev. 12:7.) She said that this messenger was "like unto Joseph, save that his face was as lightning, and his eyes as the light of the sun, and the hair of his head as of the flame of a burning torch, and his hands and feet like iron shining from fire." What a reminder is this description of a still more glorious appearing of the Just One in this age (Doc. & Cov.110:1,2)! Read again the message in that dream, and note its fulfilment to many nations through the descendants of Joseph and Asenath in this age and for centuries past:

> "Be of good cheer, Asenath, the virgin and pure: Lo, the Lord hath given thee today to Joseph for a bride, and he himself shall be thy bridegroom forever. And no more henceforth shalt thou be called Asenath, but thy name shall be City of Refuge; for that in thee many nations shall seek refuge, and they shall lodge under thy wings, and many nations shall find shelter by thy means, and upon thy walls they who cleave unto God Most High shall be kept secure."

There was one besides Asenath who had not forgotten the introduction of Potipherah's daughter to Egypt's premier, and that was Joseph himself. He came again, this time for a purpose differing from that of the first visit. The messenger in the dream had said "today," not a distant date. When Asenath arose in the morning after her dream, and presented herself to the household, the chronicler says "her face shone with a great and comely beauty;" and well it might with such a joy. Scarcely had she entered the room when a servant announced, "Joseph standeth before the doors of the court." Upon his admittance and formal greetings, the chronicler goes on: "Joseph stretched out his hands and embraced and kissed Asenath, and Asenath Joseph, and they became affianced bride and bridegroom. Joseph said, Let one of the virgins come and wash my feet (the custom in that age)

[illegible]

[illegible]

> [illegible]

[illegible]

but Asenath replied, Nay, my lord, for that henceforth thou art my lord, and I am thy handmaid; thy feet are my feet, and thine hands my hands, and thy soul my soul, and another shall not wash thy feet." Truly it was a sublime betrothal of the parents of the Birthright tribe in Israel!

Potipherah asked the privilege of giving his daughter to Joseph in marriage, but Joseph deemed it wisdom to have a royal betrothal in the Egyptian capital, so all the nation should know, and replied, "I go tomorrow to Pharaoh the king, for that he himself is my father (official superior), and appointed me ruler over all this land. I will speak unto him concerning Asenath, and he will give her unto me to be my wife. So her father said, Go in peace." It was as Joseph said; and as to the time of the marriage ceremony the Bible (Gen.41:45) makes this record:

> "And Pharaoh called Joseph's name Zaphnath-paaneah" (which in Coptic signifies a Revealer of secrets, or The man to whom secrets are revealed), "and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt."

The romance may have reached a culmination, but the history is not at an end. To Joseph and Asenath during the remaining years of plenty, and before the seven years of famine were entered upon (Antiq.II, 6:1), there were born two sons, Manasseh and Ephraim. Joseph's brother Benjamin was about twenty years younger than Joseph. The latter was a slave in the household of Potiphar when Benjamin was born. In the second year of the famine Benjamin would be about nineteen years of age, and Manasseh and Ephraim six and four years respectively. Jacob said of these "they shall be mine," and of the other children of Joseph and Asenath "they shall be called after the name of their brethren in their inheritance" (Gen. 48: 5,6).

Nor can Joseph's brother Judah, fourth son of Leah, be overlooked at this time. Judah had gained the "sceptre" of temporal rule when he "prevailed above his brethren" (I Chron.5:1) by saving Joseph from death by effecting his sale to the Ishmaelites (Gen. 37:27,28). In the distress of Joseph's brethren in Egypt, Benjamin was held because of the golden cup, and Judah again intervened. To res-

cue Benjamin from what he supposed might be death, it is related by the historian Josephus (Antiq. II, 7:9) that Judah pleaded with Joseph: "If, therefore, thou resolvest to slay him (Benjamin), I desire thou wilt slay me in his stead, and send him back to his father; or, if thou pleasest to retain him with thee as a slave, I am fitter to labor for thy advantage in that capacity, and, as thou seest am better prepared for either of those sufferings." In this Judah again "prevailed above his brethren" and maintained his right to the sceptre "until Shiloh come" (Gen. 49:10).

When Asenath saw Jacob upon the arrival of himself and family from Canaan, she "marvelled and fell down, and made obeisance on her face to the earth. Soon after this, as related in the ancient document quoted, the son of Pharaoh engaged in a plot to kill Joseph and seize Asenath. He had been disappointed in not gaining her for his wife, and now was determined to secure her in another way. When Joseph was absent, her house was assailed by the prince and his co-conspirators, and Asenath and her children were in dire straits. Joseph's younger brother Benjamin was abiding with the family of Joseph. The chronicler describes him as "a strong lad of about nineteen years, and upon him was ineffable beauty and might as of a lion's whelp, and he also was one who feared God exceedingly." Benjamin engaged in a desperate battle with the would-be abductors and murderers, and was about overcome when he managed to hurl a stone at Pharaoh's son, wounding that prince severely in the head. At this mishap to their leader, the marauders withdrew, and later the prince's co-conspirators were put to death by Pharaoh, for having led his son into trouble. For forty-eight years Joseph "reigned alone in Egypt," and he and Asenath lived happily together, "glorifying and praising God."

Now, of the Birthright tribe, Ephraim. As the father of Ephraim and Manasseh saved Israel from the famine by his work in the seven years of plenty, so the "firstborn son" Ephraim had a destiny of saving before him in his progeny. The property succession was not transferred from Manasseh; hence Lehi, a "descendant of Manasseh" (Alma 10:3) took and held possession of the additional land area

promised to Joseph (Gen. 49:26), America, the "land of promise." But to Ephraim, in the latter days, is culminating the birthright blessing of salvation to the nations. In seven years, from May 15, 1829 (Doc. & Cov. Sec.13), to April 3, 1836 (Doc.& Cov.110:11-16), "the keys of this dispensation" were committed to Ephraim. Of his brethren it is said "they shall bring forth their rich treasures unto the children of Ephraim, My servants" (Doc.& Cov.133:30); and they shall "be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim . ...Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows" (Doc. & Cov. 133:32,34). Truly, a wonderful blessing! And a wonderful woman is this Mother of Israel's Birthright tribe for its special tribal calling in the earth today.

"Come, O thou house of Jacob, come,
To worship at His shrine,
And, walking in the light of God,
With holy beauties shine!"

TEN WOMEN OF THE OLDEN DAYS.

VI.

Jezebel, Mother of Baalism in Israel.

"The dogs shall eat Jezebel by the wall of Jezreel."

Sounds like harsh judgment? If not merited, yes; if necessary and deserved, no. In the Bible, the sentence thus pronounced is attributed to the Lord (I Kings 21:23). Its infliction also is cited as a divine prophecy fulfilled (2 Kings 9:36).

Jezebel was a princess in the royal family of Sidon. Hers was a family line with which Israel had been forbidden to marry (Gen. 24:3; Deut. 7:1-5). Jezebel became queen in the nation Israel by her marriage to Ahab, seventh king of the ten-tribed nation that broke from Judah in the days of Rehoboam about 975 B. C. This nation Israel, or Ephraim as it is also called in the Bible, occupied northern Palestine, Ephraim being the dominant tribe. In modern literature it is often said of renegade husbands that they "buy jewels and furs for painted Jezebels;" an erroneous idea is thus given of this woman's individual moral standard. The sin attributed to her in Scripture was a vastly greater peril to Israel than any individual's unchastity.

In Hebrew, the name Jezebel signifies "chaste." Individual chastity in Jezebel was an essential quality for the influence she wielded. Her personal appearance as carried down by secular tradition is that she was a handsome woman of the Phoenician type, vigorous and strong. Dignified and stately, she possessed great personal magnetism. Hers was a determined and forceful character. Her flesh was inclined to white-swarthiness (not dusky or negro-colored). She had large, full eyes; her hair was inclined to auburn in color. Her worship was that of a high priestess of Baal. In her methods there was no such thing as the free agency of man to choose between good and evil. Man must bow the knee to Baal or die, and thereby become Baal's votary. The enforcement of that rule was rigid.

Queen Jezebel's father Ethbaal (with Baal or Baal's man, that is, high

priest) was king of the Sidonians, in what is now Syria. Sidon was the eldest son of Canaan, grandson of Noah (Gen. 10:15). His line claimed "the right of priesthood" through Ham from Noah; but God did not tolerate this claim (Bk. of Abr. 1:21-27) for reasons reaching back to Cain (Mos. 5:29-31, 49-53,56,57). In succession to her father, Jezebel became high priestess of the cult of Baal-worship in Israel. She is its greatest propagandist in history, sacred or secular.

Active Baalism reached the zenith of its influence in Israel through Jezebel. It was more far-reaching than the common idolatry or paganism in which many of their kings "caused Israel to sin." It was direct Lucifer-worship (Matt. 4:8-10; Mos. 1:12-15; Doc. & Cov.129:8). There were frequent spirit-appearances (I Kings 22:21-23; 2 Chron.18:20-22), with apparent supernatural messages and miraculous manifestations equal to or even surpassing the performances of Egyptian magicians with divining rods (Exo. 7:8-12). Call it witchcraft (2 Kings 9:22), black art, sorcery (Rev. 22:15), mysticism, or what we may, all was summed up in the devil-worship or priestcraft of Baal under Jezebel, with psychic exhibitions to "deceive the very elect," even to the calling down of fire from heaven (Luke 9:54).

When the priests of Baal faced Elijah on Mount Carmel (I Kings 18:26) they confidently expected fire to come apparently from heaven to consume their sacrifice. To assume otherwise is unreasonable. With this confidence in their cult, they had accepted Elijah's challenge. They were wiser than to knowingly court defeat in advance when they knew that such defeat meant death (I Kings 18:40; Josephus Antiq. VIII, 13:5,6; IX, 6:6). The Baalist prophets or priests were versed in their own incantations which theretofore had brought supernatural results, as with the Egyptian magicians (Exo. 7:8-12) and Babylonian conjurers. But on this occasion the demonstration which came to Elijah was that God was more powerful than Satan (Mos. 4:3).

The God of Israel gave man his free agency at the opening of human history; by it, man could choose for himself, and must abide the result of that choice

(Gen. 2:15,16). "But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless thou mayest choose for thyself; for it is given unto thee; but remember that I forbid it, for in the day that thou eatest thereof thou shalt surely die" (Mos. 3:17). It is the first divine law recorded in the history of mortal man, and is fundamental in his progress: "The Lord said. . . . .In the Garden of Eden gave I unto man his agency" (Mos. 7:32). This primal divine law sets forth to mankind:

"Know this, that every soul is free
To choose his life, and what he'll be.
For this eternal truth is given,
That God will force no man to heaven.
He'll call, persuade, direct aright;
Bless him with wisdom, love, and light;
In nameless ways be good and kind;
But never force the human mind.
Freedom and reason make us men—
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell."

"Satan rebelled against Me, and sought to destroy the agency of man, which I, the Lord, had given him" (Mos. 4:3). That was the object of Baal-worship in the pre-existent state; it caused the expulsion of its proponent, Satan, from heaven (Rev. 12:7-9; Mos. 4:3). It was the purpose and effort of Baal-worship under Jezebel in the mortal sphere. The sinfulness of idolatry in Israel had prepared the way. King Ahab's father was King Omri (secular history, Khumri), who "wrought evil in the eyes of the Lord, and did worse than all that were before him" (I Kings 16:25). He had followed the idolatry of "Jeroboam the son of Nebat," who set up and was a worshiper of idols in Israel (I Kings 12:25-33), in opposition to the worship of the God of Israel in Jerusalem. It was pagan worship.

As yet, however, the full measure of Baal-worship had not developed in the nation Israel. That development came under Jezebel, as queen. She set her husband Ahab to use all the civil and religious forces in his kingdom to enforce the superstition. Used in its correct sense, Baal is merely a name for representations of Satan, or Lucifer. In his chief city, Ahab built a great temple to the

god of Baal, to further the compulsion of that worship. He did this at the command of Jezebel. "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (I Kings 16:30-33). Bad as was the sinful idolatry of Jeroboam, it was "a light thing" compared to the Baalism of Jezebel. "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up" (I Kings 21:22-25).

In the kingdom of Israel, out of all the tribes of Israel who dwelt there, "such as set their hearts to serve the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers" (2 Chron. 11:16). Some of these remained in the land of Jerusalem, but most of them returned to their homes in the domain of the northern kingdom. Of the latter the leaders and teachers were put to death by scores and even by hundreds, at Jezebel's command. The slaughter was terrific (I Kings 18:13).

In the pre-existent state, the supreme god of Baal, Satan himself, had announced his program: "I will redeem all mankind, that not one soul shall be lost, and surely I will do it" (Mos. 4:1). There was in this no agency in man to choose good or evil. "Kill them to redeem them" if they would not voluntarily bow to Baal, was the slogan of Jezebel's activity in that line. And tens of thousands in Israel, to save their lives, "bowed to Baal" and kissed the image set up by Ahab for Jezebel (I Kings 19:18). "Angels to a devil, to be shut out from the presence of God, and to remain with the father of lies, in misery, like to himself" (2 Nephi 9:9) was the destiny of Baal worshipers if this devil-worship had prevailed among men and Israel finally had "sacrificed unto devils, not to God"

(Deut. 32:17; Psa. 106:37; I Cor. 10:20); for what Israel should worship ultimately would become the world's worship. It was Satan's plan in Baalism "to deceive and to blind men, and to lead them captive at his will" (Mos. 4:4). Therefore God had commanded Israel that they should "no more offer their sacrifices unto devils, after whom they had gone a whoring. This shall be a statute forever unto them throughout their generations" (Lev. 17:7).

The inescapable result of the successful establishment of Baal-worship in Israel was clear; and Jezebel was the chosen agency in the effort. In such human extremity, God must do something to defeat His wily, wary adversary. "Behold, He that keepeth Israel shall neither slumber nor sleep" (Psa. 121:4). Hence God sent His prophet, known in Scriptures as "Elijah the Tishbite, who was of the inhabitants of Gilead" (I Kings 17:1). Gilead was in that part of Palestine assigned to Manasseh, one of the tribes belonging to the nation Israel or Ephraim. In Hebrew, the meaning of the name Elijah is "My God is Jehovah." Elijah is not of Judah or of Levi by lineage, but of Joseph, the assumption that he was tribally of Ephraim having some justification in the recognition given him in the northern kingdom; the record is not definite as to the fact.

At this particular juncture a famine prevailed in the land. Elijah came "to show himself to Ahab." He wore the garb which in Israel indicated a prophet of God, "a hairy man, and girt with a girdle of leather about his loins" (2 Kings 1:8; Matt. 3:4). By this dress the king and queen and people knew it was "Elijah the Tishbite," the great Hebrew prophet, whose coming in latter days the Jews still await.

Elijah and Ahab met in heated controversy. The prophet issued his challenge for a test of power between his God and the god of Baal. Jezebel accepted the challenge. She anticipated a victory; she had gained many with the king. She had four hundred and fifty prophets or priest-leaders of Baal, and four hundred more who served at "the groves" or places of worship—eight hundred and fifty in all, "which eat at Jezebel's table." Elijah named the place of the contest,

Mount Carmel at the sea coast of northern Palestine, so all should know. He asked that all Israel be invited. Jezebel assented, and at her command "Ahab sent unto all the children of Israel, and gathered the prophets (of Baal) together unto Mount Carmel" (I Kings 18:17-22). Many of the people of Israel also came. It was an imposing scene for the assembled multitude. They would witness a spectacle unusual to mortal eyes, with one prophet of God, and four hundred and fifty prophets of Baal backed by the government, in a contest to determine before the world which side should receive recognition from heaven, by divine manifestation. Elijah called upon the people to exercise their free agency (I Kings 18:21), and to decide for themselves whom they would choose:

> "How long will ye halt between two opinions? If the Lord be God, follow Him; but if Baal, follow him."

Baal's prophets allowed no such choice by the people; there was no free agency for them. So the people remained silent. The test went on. Elijah's God was vindicated (I Kings 18:38) by Him sending fire from heaven to consume Elijah's sacrifice. At this culmination the concourse of people "fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God!" Then they swept the false prophets "down to the brook Kishon, and slew them there."

Jezebel was not at that scene. Ahab took her the news of her prophets having been put to death. She was furious. In her view, her priests merely had been outclassed in psychic force; she was not converted to the fact that it was God's power. Her devotion to Baal was unshaken. A host of her prophets had been slain by an Israelite mob, and she would put to death the powerful and responsible antagonist whom she recognized in Elijah. She sent by messenger her threat of death to him:

> "So let the gods do to me and more also, if I make not thy life as the life of one of them (her slain prophets) by tomorrow about this time" (I Kings 19:2)!

Elijah's reply was made through King Ahab himself. To his face the prophet denounced that king for selling himself "to work evil in the sight of the Lord."

It was a dramatic scene. He also predicted that Ahab's whole posterity should perish; and as to the queen pronounced this sentence as the word of the Lord:

"The dogs shall eat Jezebel by the wall of Jezreel" (I Kings 21:20-24).

"There was none like Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." But Elijah had to leave Samaria. The prophets or teachers of true worship in Israel had made a gallant fight, though greatly outnumbered. Elijah felt that he was alone. He prayed to the Lord: "The children of Israel have forsaken Thy covenant (Lev. 17:7),thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away" (I Kings 19:10). God answered by encouraging him that not all the multitudes of Israel were lost, though comparatively few remained faithful to Him:

> "Yet I have left Me seven thousand in Israel all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (I Kings 19:18).

Jezebel's methods have an interesting and informing sidelight in the case of Naboth, a resident of the city of Jezreel who owned a vineyard adjacent to the king's palace but who had refused to sell it to Ahab. "The end justifies the means" as Jezebel's motto is illustrated here. Ahab was grieving over Naboth's refusal. Jezebel chided him for weakness. "Dost thou now govern the kingdom of Israel?" she demanded. If he did not, she would: "Let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite" (I Kings 21:7): and she did. She wrote letters in the king's name, calling a fast or assembly of judgment of the leading men of the city. She employed two of her votaries "sons of Belial" (worthless or lawless persons, they are called), to testify that Naboth had committed a capital offense, blasphemy against God and the king. She had him stoned to death. Baalism thus had no regard for human life, neither for truth and justice, with any one in the way of its purposes. Jezebel has had much company in this in human history. Her action with Naboth brought further denunciation from Elijah, directed to her husband, her children, and herself: "Him that dieth of

Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat" (I Kings 21:24-26).

But Jezebel's work for Baal reached farther than in the kingdom of Israel. Its tentacles grasped the kingly line of Judah. Jehoram, king of Judah, was the son of King Jehosaphat and of Athaliah sister of Ahab and daughter of Omri (2 Kings 8: 25,26). Jezebel married her own daughter Athaliah to this cousin King Jehoram, thereby gaining control there. Jehoram "walked in the way of Israel as did the house of Ahab; for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord. Howbeit the Lord would not destroy the house of David, because of the covenant he made with David" (2 Chron. 21:6,7). Jehoram's reign was short as was that of his son Ahaziah; and when the latter died, his mother Athaliah, daughter of Jezebel, sought to destroy "all the seed royal of the house of Judah" (2 Chron. 22:10). She killed all but one, who was saved by the priest Jehoida. Six years afterwards she was herself slain (2 Chron. 23: 14,15). "Then all the people went to the house of Baal (in Judah), and brake it down, and brake his altars and images in pieces, and slew Mattan the priest of Baal before the altars."

Thus with the death of Jezebel's daughter, Queen Athaliah, who reigned over Judah the six years, the virile force of Baalism was broken in Judah. King Ahab had been slain in battle, and his son Ahaziah (uncle to Ahaziah king of Judah) reigned in the nation Israel. It was with him that Elijah had the dramatic scene recorded in the first chapter of 2 Kings. The widowed Queen Jezebel still was active, and her son Ahaziah "did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother. . . . For he served Baal, and worshiped him, and provoked to anger the Lord God of Israel, according to all that his father had done" (I Kings 22:52,53).

But Ahaziah must go; for God had decreed the full extinction of the family of Ahab who had taken to wife that daughter of the forbidden line, Jezebel. The latter had come near destroying the worship of God in Israel, and had materially

interfered with it in Judah. In time, Elisha (God is savior), who followed Elijah, anointed Jehu to be king of Israel. This was about 875 B.C. Jehu's soldiers slew Ahaziah at Megiddo, and Jehu returned in triumph to the royal city of Jezreel.

"Jezebel heard of it; and she painted her face and tired her head, and looked out at a window." With her incantations and ceremonial mysticisms she sought to coerce Jehu, and called to him the warning challenge, "Had Zimri peace, who slew his master?" for she was herself a queen. Zimri had been guilty of treason to his king, and committed suicide by burning his house over him to escape his pursuers. Jezebel cited the curse that followed Zimri as a peril to the new king Jehu. But Jehu would not recognize as his master this arch-disciple of Baal, and hurled back his defiance, "Who is on my side, who?" He ordered Jezebel thrown down from the second story of the palace, and she was trampled to death under the horses' feet.

Then Jehu's order: "Go, see now this cursed woman, and bury her, for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands." And Jehu said, "This is the word of the Lord, which He spake by His servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel" (2 Kings 9:30-36).

But Jehu had still something to do with the children and grandchildren of Jezebel. He had been "anointed to cut off the house of Ahab" (2 Chron. 22:7), which included every descendant of Jezebel, both in Judah and in Israel. To her son-in-law, Jehoram king of Judah, the prophet Elijah sent a writing telling of the approaching fate of that king's family, children of Athaliah daughter of Jezebel. Elijah gave as a reason for the decree of extinction that they had "made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab" (2 Chron. 21:13). The Hebrew word translated "whoredoms" is not a charge of personal unchastity in the people, but of idolatry, for which it is in Scripture a synonym. (See Webster's Unabridged Dictionary 1886;

"Whoredom. 2. (Scripture) the desertion of the worship of the true God for the worship of idols; (idolatry"). In modern use the word would be translated "idolater" and "idolatry," and when thus read it conveys the exact meaning intended (2 Kings 9:22; Hosea 1:2; I Nephi 14:10; etc.). Baalism was broken down in Judah (2 Chron. 23:17); and in Israel Jehu put to the sword all the persistent worshipers of Baal and burned their vestments and images. "Thus Jehu destroyed Baal out of Israel" (2 Kings 10:28), and the house of Ahab and lineage from Jezebel was no more among men.

Many of Israel continued in the "idolatry of Jeroboam," and that nation was overthrown as an independent kingdom (Hosea 1:4). Her people were carried into captivity in Assyria, from where they wandered into "the north countries" (Doc. & Cov. 133:26). God declared to them, "Ye are not My people, and I will not be your God" (Hosea 1:9). They were to lose the very name of God, Israel—the EL in Israel is God in Hebrew; but "In Isaac shall thy seed be called"— Isaac's sons (Gen. 21:12; Romans 9:7; Heb. 11:18). Still—and note the promises—the name Israel was to be restored to them in latter days, and that, too, in the very countries where they were to lose it: "Yet the number of the children of Israel (apart from Judah) shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that in the place where I said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel (Hebrew meaning, 'that which is sown of God')" (Hosea 1:10,11).

Thus the house of Jacob, comprising the two separated nations of Judah and Israel, with Baalism destroyed and idolatry thrown off ultimately—in the latter days— is to be united as one nation. In succession to that time, the Scripture saith of the Chosen One, Jesus of Nazareth: "He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto Him the throne of His

father David. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end" (Luke 1:32,33). The words of the poem "The Broken Vase,"

> "They may break, they may shatter the vase if they will,
> But the scent of the roses will hang 'round it still,"

may be fitly paraphrased here into the thought:

> Though they shatter his serried ranks as they may,
> The Spirit of Israel they cannot slay!

Now, of Jezebel, that able and even brilliant woman who, in the exercise of her own God-given free agency, had yielded to the service of the Evil One: The "idolatry of Jeroboam" used by her as a vehicle of introduction in the effort to destroy the free agency of man in true worship, has not yet wholly disappeared from even civilized nations, but is doomed; while the cult of which she was the greatest human promoter and with which she almost overwhelmed these two greatest civilizing nations among men—Israel and Judah—is in its emasculated form the religion of the atheist and scoffer at the Word of God, and its mysticism has become the toy of the actor, the charlatan, or the rogue. And this condition has its parallel monument, as a warning witness in human history that "The Lord, He is God," in the ineffaceable fact that the chaste personal name of this Mother of Baalism in Israel has become a synonym for that which is contemned and loathed among men and women of every land and race. Verily,

> "Truth crushed to earth shall rise again;
> The eternal years of God are hers."

While with Jezebel and her compatriots, imitators, and followers in wilful God-lessness, the lesson stands for every age and clime, that

> "Error, wounded, writhes in pain,
> And dies among his worshipers."

TEN WOMEN OF THE OLDEN DAYS.

VII.

Sariah, Mother of the American Remnant of Joseph.

"O trembling Faith! tho' dark the morn, a heavenly torch is thine.
While feebler races melt away, and paler orbs decline,
Still shall the fiery pillar's ray along thy pathway shine,
To light the chosen tribe which sought this western Palestine."

Among notable mothers in God's Covenant Race is Sariah, the maternal ancestor of the "broken off branch" of the house of Israel, known in later times as the American Indians; for, as a people, these are descendants of the Bible patriarchs. The aborigines of America are a branch of the House of Israel—"a branch which was to be broken off," to be remembered in latter days (2 Nephi 3:5; Ether 13:7,8). In blood, they assimilate readily with the Anglo— or Celto—Saxon race. Of this assimilation there are numerous instances in American and Canadian history, such as the widow of the late President Woodrow Wilson, descended in line from Pocahontas, and the present (1929) Vice President of the United States, Charles Curtis, whose grandmother was a full blood Indian of the Kaw tribe; for American Indian origin is identical with Hebrew and Anglo-Saxon origin.

The founders and progenitors of the present aboriginal race in America, dating from 600 B. C., were from Jerusalem, namely: Lehi, of the tribe of Manasseh (Alma 10:3) and his wife Sariah, and the members of their migrating company. Lehi is the Bible name of a district in Palestine a short distance west of Jerusalem (Judges 15:9,14,19). Sariah was the leading matron in a pioneer company which made one of the most remarkable treks in human history (1 Nephi chapters 1 to 18). The number of persons in this company were few, and these not always in perfect agreement, while their stock of supplies was limited; hence the trials and privations on the journey were many.

The starting point of this journey was the great city of Jerusalem; the time, the first year of the reign of King Zedekiah, 600 B. C. (1 Nephi 1:4; 10:4); its destination, far over land and sea to a then unknown continent; its attainment (aside from the prophetic mission) an uninhabited shore on the South American

Pacific coast, the exact point of landing not being stated in the record (1 Nephi 18:23). All the chief circumstances indicate Divine guidance in the journey; and Divine guidance pre-supposes Divine purpose. The initial motive in that purpose is in the Bible (Gen. 49:26).

Sariah, this mother of the broken off branch of the seed of Joseph (2 Nephi 3:5)— the race of American Indians as we know them today—was a wonderful woman in her time. Her patience, her loyalty to her husband as an inspired servant of God, and her faith in Jehovah and His divine purposes, characterize her at once as an exalted type of womanhood. To her children she was kind and loving; to two of her sons who were inclined to waywardness she was ever charitable and even indulgent. She was not of the "dusky red man" of today; he has become dusky and dark through the barbarism in which he has been plunged for ages. But centuries ago his people were "white and delightsome," as described by the chronicler. Sariah was one of these women of beauty and grace, and of choice disposition. A reverent tribute is paid her by her son, who records that he was "born of goodly parents" (I Nephi 1:1). She was divinely chosen to be the mother of "a remnant of the seed of Joseph" of the House of Israel (3 Nephi 10:17; Ether 13:10). The Hebrew name Sariah is translated "My princess" (thus called of God), "princess of Jehovah," and titles of similar meaning. The historians of her people before they sank into pagan barbarism refer to their women as "fair," and "beautiful," as these terms are applied among Anglo-Saxon peoples. Such description includes their maternal ancestor Sariah.

Now the story. Jerusalem was in turmoil. The good king Josiah had fallen in battle at Megiddo (2 Chron 35:20-24). His son had been installed by the Egyptian victors as king. Next came the triumph of the Babylonian army over the Jews, when such notables as the prophets Daniel and Ezekiel were taken prisoner to Babylon. The bloody war went on, Egyptians on one side and Babylonians on the other, with Jerusalem as the prize contended for. Babylon was winner. Zedekiah was made king of Judah— the last king of the house of David to reign there— but

he was a vassal king; from that time (600 B.C.) Jerusalem was under an alien power.

There was a divine reason for this subjection (Lev. 26:14-18,21,24,28,31-33, 44-46). The House of Judah had forsaken the worship of Israel's God, and "burned incense to other gods" (2 Chron. 34:25). The historian records: "All the chief priests, and the people, transgressed very much after the abominations of the heathen; and polluted the house of the Lord, which He had hallowed in Jerusalem" (2 Chron. 36:14). The Lord sent messengers to them, "but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy" (2 Chron.36:15,16).

The prophet Jeremiah, with Lehi and many others, were among the messengers. At one time, Jeremiah was thrown into prison in a pit up to his neck in the mire and left there to die (Jer. 38:6-13); Josephus Antiq. X, 7:5); but was rescued by an Ethiopian servant. Lehi was threatened with death (I Nephi 1:20) and had to leave Judea (I Nephi 2:1-6). The wickedness of the Jews caused Jeremiah to utter this bitter invective which stands against them to latter day: "The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars" (Jer. 17:1).

In her home in Jerusalem, Sariah was accustomed to all the comforts of those days. Lehi and his family were well-to-do in this world's goods (I Nephi 2:4). It was a severe hardship for Sariah and her family to abandon such a home. But her husband Lehi had been shown in vision the burning of Solomon's Temple and the terrible scenes of the destruction of Jerusalem (I Nephi 1:5-15). Jeremiah gave to King Zedekiah a copy in writing of the predicted fate of the great city, but the king threw it into the fire (Antiq. X, 6:2). As for Lehi, "the Jews did mock him, because of the things which he testified of them," and "sought his life, that they might take it away" (I Nephi 1:18,19); so he was warned in a dream to take his family into the wilderness south of Judea. Of their four sons, Nephi was the youngest, a youth "large in stature" but young in years, and of great

faith in the word of the Lord.

Genealogy, or the record of family descent, was held as a great treasure among the Israelites. A man named Laban had the genealogical record of Lehi, together with copies of the five books of Moses and a history of the Jews to 600 B. C. To obtain these records, Lehi sent his four sons back to Jerusalem. Laban refused to surrender the records, and when offered therefor all of Lehi's property, which was considerable, took advantage of the situation, seized all the property, and sent his servants to kill the sons of Lehi (I Nephi 3:25,26). The latter fled, but returned, and it was a necessity in self defense to kill Laban, or he would have had Lehi's sons slain. Then the records were secured.

During these proceedings, Sariah, supposing that her sons had been killed by Laban, complained, as two of her sons had done (I Nephi 2:11), that her husband was a "visionary man," and had led the family "from the land of our inheritance, and my sons are no more, and we perish in the wilderness" (I Nephi 5:2).

Lehi's reply to Sariah's complaint, which seemed quite natural in the circumstances as known to her, was gentle, yet emphatic in maintaining his own position of being under divine guidance: "I know that I am a visionary man; for if I had not seen the things of God in a vision I should not have known the goodness of God, but had tarried in Jerusalem, and had perished with my brethren" (I Nephi 5:4); a series of events in which thousands of Jews lost their lives, and many others endured untold suffering.

But their sons returned in safety with the records, as their father had predicted (I Nephi 5:5), and Sariah, comforted, declared: "Now I know of a surety that the Lord hath commanded my husband to flee into the wilderness; yea, and I also know of a surety that the Lord hath protected my sons, and delivered them out of the hand of Laban, and given them power whereby they could accomplish the thing which the Lord commanded them" (I Nephi 5:8). This testimony of the divine word continued with her through life; and never again in all the trials and tribulations which came to this pioneer mother is there recorded for her a word of

complaint. Lehi also declared to her: "I have received a land of promise, in the which things I do rejoice" (I Nephi 5:5). Their son Nephi also had received from the Lord a pledge of being "led to a land of promise" (I Nephi 2:20).

"A land of promise."

"Descended from Manasseh."

"Of the House of Israel."

Sariah had just listened to her husband's announcement that he had received a "land of promise," thus completing the trio of items to which she had given her approving testimony. She now knew that the destination of the company was a land far apart from Palestine as the land of their inheritance. All of this is named in the Book of Mormon. If there is corroberating evidence upholding the accuracy of the claims made beyond a reasonable doubt, then the truth of the Book of Mormon story relative thereto is established beyond cavil. Hence, outside of that record we first inquire, Is there reasonable recognition that the American Indians actually are Israelites?

"Of the House of Israel."

"The American Indian," an elaborate and authoritative treatise on the subject, says: "It seems to be a prevailing feature in the writings of all persons who have discussed the origin of the American Indians that these people came from some other continent. The general system of totems among the American tribes is further cited by many as evidence of race unity, and pointing to a common origin. The idea has prevailed among people in general that each tribe of Indians had a separate language, and that the number of languages on the continent was regulated by the number of distinct and separate tribes. This is not in accordance with the facts. Each tribe spoke a dialect of the common language."

Dr. Boudinot, in his work "The Star of the West," furnishes a long list of parallel Indian and Hebrew words, of which only a few are noted here in illustration:

English.	Indian.	Hebrew, or Chaldaic.
Jehovah	Yohewah	Jehovah
God.	Ale	Ale, Aleim
Father	Abba	Abba
Man.	Ish	Ish
Canaan	Canaai	Canaan
Assembly	Kurbat	Crabit
Waiter on High Priest	Sagan	Sagan
Praise to the first cause	Hal-le-lu-wah	Hallelujah, etc.

Dr. Boudinot: "Their language in their roots, idioms and peculiar construction, appear to have the whole genius of the Hebrew, and what is very remarkable have most of the peculiarities of that language, especially those in which it differs from most other languages."

James Adair, who resided forty years among the Indians of America, published a book in 1775, in which he says: "From the most accurate observation I could make, in the long time I traded among the Indians of America, I was forced to believe them lineally descended from the tribes of Israel."

Dr. Edwards says: "The language of the Indians and of the Hebrews are both found without prepositions, and are formed with prefixes and suffixes, a thing not common to other languages. The Indian pronouns, as well as other nouns, are manifestly from the Hebrews."

Mr. Adair gives twenty-three cogent reasons (too extensive for quoting here) for believing that the natives of the American continent are of the House of Israel ("The American Indian" p. 99).

Rev. Ethan Smith, 1824, wrote: "By information received, I think there is much reason to believe the Indians of this region are descendants of Abraham."

William Penn, founder of Pennsylvania, and who died in 1718, says of the Indians there: "I found them with like countenances with the Hebrew race." He further cites many of their rites as in agreement with those of the Jews.

Wm. W. Warren, a descendant of the Indian on his mother's side, writes in Mr. Schoolcraft's book on the Indian tribes of the United States: "I have noticed in all their principal and oldest traditions and lodge tales, twelve

brothers are spoken of that are the sons of Getube, a name nearly similar to Jacob."

Rev. John Johnston, an educated Ottawa Indian, says: "The aborigines are descendants from the Jews," and cites instances of their manners, customs and habits.

Emanuel De Moraez, a Portuguese, in his history of Brazil, asserts that America has been wholly peopled by the Carthaginians and Israelites.

Sir Alexander McKenzie writes: "The Shawnees have a tradition that they are of foreign origin; that their ancestors came from across the sea, and that they formerly made yearly sacrifices for their safe arrival in this country."

George Catlin, who spent many years among the wildest tribes in North America, wrote in 1832: "Amongst a list of their customs, however, we meet a number which had their origin, it would seem, in the Jewish ceremonial code. These carry in mind conclusive proof that these people are tinctured with Jewish blood."

A large volume could be filled with such quotations from early responsible American writers familiar with the Indians in the seventeenth and eighteenth centuries, giving conclusive collateral evidence that the American Indians are "of the House of Israel."

"Descended from Manasseh."

When united Israel was divided into two nations, Judah and Israel or Ephraim, in 975 B.C., the tribes of Judah and Benjamin,with some of Levi, constituted the kingdom of Judah. If Lehi was of Manasseh, which tribe was assigned to the Israel or Ephraim kingdom, how comes it that he and his family lived in Jerusalem? Did some members of tribes other than Judah and Benjamin join with the latter in worship, since the northern kingdom had turned to idols, to a great extent? "Out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers" (2 Chron. 11:16) is a clear and definite reply.

In recent years, too, there also is evidence that with the House of Judah until today there are some of the descendants of each of the twelve tribes of Israel who have therein kept their genealogy direct; although the Jews in the main include but a scattered few of the ten-tribed nation. Here is an instance:

Prince Charles of Mantua and Montferrat, finding it necessary to prove his claim to estates in Italy through his genealogy, did so successfully. He is of a collateral line with the present British royal dynasty, and established his claim as being the 88th in descent from David, king of Israel and father of Solomon. Manasseh Ben Israel, who induced Oliver Cromwell to invite the Jews back to Great Britain in 1657, was 78th in that genealogical line. The eminent Jewish commentator and historian, Moses Maimonidas, who lived in the thirteenth century A. D., cited the fact that the reigning families of the world at that time were in great part descendants of the house of David, king of Israel, and gave a list of such princely houses, among which were those from whom Prince Charles was a direct descendant.

In 1885, in London, England, Prince Charles received a delegation of twelve Hebrews who represented Jews and remnants of the scattered Ten Tribes of Israel. These men came from different places in northern Europe and northern Asia. In an address in Hebrew, they referred to his "august mother, daughter of David, beloved of the Lord, Princess of Israel, Dutchess of Mantua and Montferrat," and set forth that twelve men had been selected, one from each tribe, "representative men who can trace their pedigree to each tribe," who signed the address. The document signatories are:

> "Jacob Israel, of the House of David. (Judah.)
> "Ephraim Moses, of the House of Reuben.
> "Samuel Jehosophat, of the House of Levi.
> "Malachi Moses, of the House of Simeon.
> "Judah Samuel, of the House of Zebulon.
> "Abraham Thomas, of the House of Issachar.
> "Levi Jacob, of the House of Naphtali.
> "Abimelech Asher, of the House of Gad.
> "Aaron Heli, of the House of Asher.
> "Joseph Joel, of the House of Dan.
> "Menasseh Menasseh, of the House of Joseph.
> "Shemei Saul, of the House of Benjamin."

Each of these men had received the approval of their respective synagogues. The record here quoted from is "The Pedigree of the Dutchess of Mantua and Montferrat," a book now in the library of the Genealogical Society of Utah, Salt Lake City. Thus it is consistent history that Lehi, of the tribe of Manasseh, dwelt at Jerusalem.

"A Land of Promise."

To Abraham, Isaac, Jacob, and their descendants was given a "land of promise" reaching from "the river of Egypt to that great river the river Euphrates." But to Joseph came an additional land blessing (Gen. 49:26) above the blessings of Jacob's progenitors "unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of him that separate from his brethren." This extended land area of necessity included the continent of America, as "a land of promise" to Joseph.

To Joseph also was given the birthright (I Chron. 5:2), but Judah held the temporal line, his elder brothers being disqualified; and of Judah was the ruling temporal sceptre in the kingdom of Israel under David which took physical possession of Palestine. Likewise, to Ephraim was given the birthright (Jer. 31:7, 9); but under the temporal law of primogeniture Manasseh was the line to take physical possession of the "land of Joseph," America, and did so through Lehi and his descendants. As to that possession of this land, the author of "The American Indian" says: "There is no instance on record where an Indian, or any nation of Indians, voluntarily appealed to the white man and offered to surrender to him his country."

Thus, as to the trio of declarations named, the accuracy of the Book of Mormon record is confirmed by conditions of twenty-five centuries later; and conclusive force is given to the statement of Sariah that she knew "of a surety" that the Lord had commanded her husband "to flee into the wilderness" as the initial step to attaining a divine purpose, namely: the possession by those of Joseph's seed of "a land of promise, choice above all other lands," fitly desig-

nated by the poet as "this western Palestine."

It was after Sariah's testimony that her husband had a dream portraying the tree of life, an iron rod as the word of God, and a representation of disregard for that word. The revelation therein was a great comfort and encouragement to Sariah, as it foretold for her that she and some of her children would be partakers of the tree of life.

Other members were added to Lehi's pioneer company, including young women who became wives of Sariah's four sons. Then the journey in a direction away from Palestine was begun. There were occasions when the company ran short of food, and other hardships were met; for the overland journey lasted nearly eight years. During this time Sariah gave birth to two more sons, and there were other births in the company. Their course of travel was indicated to them by an instrument divinely provided, and called by them Liahona, or director.

Finally the seacoast was reached, and Sariah's son Nephi was commanded of the Lord to build a ship. The prospect of crossing the great ocean that separated the two continents gave the company a severe test. Sariah's two elder sons, Laman and Lemuel, had acquired the habit of grumbling, and did so in plenty. Their example, and the painful results to their posterity, afford a lesson to young people of today in the moral as expressed by the poet:

> "Beware how you let evil habits grow up;
> While feeble and young, you to crush them may hope;
> But let them remain till strength they attain,
> You may find your best efforts to conquer them vain."

And so it was with these two sons, wherein their mother was made exceedingly sorrowful. But the ocean-crossing was accomplished, and the land of promise reached. Record is made of one death en route before the ocean voyage, that of Ishmael, whose family had joined Lehi. But there is no account of Sariah's death and burial; this however, occurred in the promised land, for which she had met in faith and trust in God so many trials and tribulations.

The waywardness of the two elder sons and of those who aligned themselves

with them, was a source of constant trouble to their parents, and in later years was productive of two classes of people, called Lamanites, the disobedient, and Nephites, those obedient to the word of God. But Sariah had comfort in her four younger sons, through whom great blessings came, not only to the immediate family and company, but to all the world in latter days, through the making, keeping, and revealing of one of the world's most wonderful records, the Book of Mormon. Of Sariah's youngest son, Joseph, a prediction for latter days is that from his lineage shall come one "who shall do much good" to the house of Israel—not a prophet, seer, and revelator to the Church, but a mighty teacher among "the seed of his brethren" (2 Nephi 3:24). And of the "land of promise" wherein Sariah was the pioneer Mother of the American Remnant of Joseph who was sold into Egypt it is predicted by her prophet-son Nephi "that this land should be kept as yet from the knowledge of other nations," but that in time God would "bring other nations unto them" (2 Nephi 1:8,11), as He has done.

The words of President Calvin Coolidge: "We cannot in our generation reject the cause and retain the result. The early settlement of New England was a religious movement. Throughout all the centuries this land had remained unknown to civilization. Just at a time when Christianity was at first firmly established, settlers came here from mixed motives, some for pillage and adventure, some for trade and refuge; but those who have set their imperishable mark upon our institutions came from far higher motives. They were intent upon establishing a Christian commonwealth in accordance with the principle of self-government. They were an inspired body of men."

Once more, Sariah's testimony of trust in God: "I know of a surety that the Lord hath protected my sons, and given them power whereby they could accomplish the thing which the Lord commanded them." And from the midst of her trials and sorrows there comes through all the centuries the voice of her prophet-son that in these latter days the descendants of this good woman on the American continent and in the Pacific isles shall know that their parents came from Jerusalem, that

they are of the house of Israel, and through the Gospel of Jesus Christ shall become "a white and delightsome people" (2 Nephi 30:4-6). Thus will God restore to them their native racial beauty in the days of Israel's restoration to His favor.

> "Count if you can a mother's tears,
> As you climbed the ladder of upward years,
> Till you reached the summit the world calls man.
> Then put in the balance and weigh, if you can,
> Her sorrow, her tears, the anguished pain,
> She so willingly bore again and again,
> To give you a place in God's wondrous plan."

TEN WOMEN OF THE OLDEN DAYS

VIII.

Elizabeth, Mother of the Forerunner of Christ.

The name Elizabeth in Hebrew signifies "worshiper of God," or "God is Promiser," that is, His promise does not fail. Relative to the priest Zacharias and his wife Elizabeth, this record is made (Luke 1:6):

> "They were righteous before God, walking in all the commandments of the Lord blameless."

An excellent certificate of good character indeed. It is there in Holy Writ, in the record accepted by all Christians as the Word of God. And the word of God endureth forever. Zacharias and his wife Elizabeth dwelt in Judea at the time of the birth of Jesus of Nazareth. That land then was a province of the Roman empire. It was under the immediate rule of the vassal king Herod, who, to the masses of the Jews, was a highly objectionable overlord. He even interfered with their religious administration to the extent of saying who should be and who should not be the high priest of their religious organization, making his own appointments to that office. In this way another than Zacharias came to be designated as high priest. But recognition by the Lord did not follow the guidance of Herod's manipulations. On the contrary, as the record shows, Zacharias was the priest who received God's recognition in a miraculous manifestation and blessing.

The example in Elizabeth of faithfulness to the requirements made in the Gospel is highly commendable for following by the young women of Israel today, and by the older ones too. She was a chosen one of God to be the Mother of the Forerunner of Jesus Christ in His mortal mission of salvation to humankind. She was of the Covenant Race which is divinely selected and charged with blessing "all the families of the earth." In the line of the house to whom had been committed the Levitical priesthood for the age preceding the opening of the Christian era she was "of the daughters of Aaron" who was the designated chief of that priesthood (Luke 1:5; Exo. 28:1). Aaron was of the tribe of Levi; and tribally the father of Elizabeth was of Levi.

Genealogically, the tribal alignment follows the father's inheritance, even though the mother may have been born in the family of another tribe; yet, by her becoming a wife and mother, their children are designated by her husband's (that is, the father's) tribal inheritance. In no other way can order be preserved. For illustration, Elizabeth had a cousin Mary, "most beautiful and fair above al other virgins." Their mothers may have been sisters. Mary is designated as of the royal house of David (Luke 1:27), who was of Judah tribally; hence Mary's father Heli (father-in-law to Joseph) was of the Davidic line. Thus these two cousins were classified as of different tribal relationship in Israel because of the different tribal alignment of their paternal ancestors. Such is the definite genealogical rule observed closely by the Jews and the Levites.

The home of Zacharias and Elizabeth was near to Jerusalem, for convenience of the priest's duties in officiating in the temple. There, among the Judean hills, is the pretty village of 'Ain Karim. It is at the westerly point of a triangle touching Jerusalem, Bethlehem, and 'Ain Karim, the latter being about three miles distant from the temple. For about twelve centuries, the village of 'Ain Karim was held in undisputed tradition as the dwelling-place of Zacharias. From this tradition, when the Crusaders obtained temporary control of Jerusalem the village and surrounding hills and ravines became known as the modern St.John in the Wilderness, the locality being thus designated in maps of Bible lands. Within its area was erected one of the finest convents in the Holy Land, and also the Church of St. John in which is still shown the crypt wherein it is claimed that John the Baptist was born, the church itself containing marble sculptures representing various events in his history. The village name means "fountain in the vineyard;" and the adjacent hills to the south, covered with flourishing vines, afford many places of safe seclusion. In later centuries, commentaries on Bible history have sought to fix the abode of Zacharias at Hebron or Juttah, twenty or more miles from Jerusalem, but their evidence is far from conclusive, and 'Ain Karim holds its place as the probable home of Zacharias, referred to in

the Bible as "a city of Juda," in "the hill country," at the opening of the Christian era (Luke 1:39).

As for a time with her distinguished ancestor-mothers in the Covenant Race, Sarah and Rachel, Elizabeth was a childless wife. Like those ancestors, she prayed earnestly to be absolved, even in her advancing years, from the childless condition which, among her people, was esteemed in degree as a reproach to women who were in the marital relation (Luke 1:25). "They had no child, because that Elizabeth was barren, and they both were now well stricken in years" is the statement as to her husband and herself (Luke 1:7).

Seven centuries earlier, the great prophet Isaiah foretold a forerunner for the coming Redeemer and of ensuing events down to latter days, when "the glory of the Lord shall be revealed, and all flesh shall see it together." The prophetic forecast designates this forerunner as "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. 40:3-5). "I am the Voice of one crying in the wilderness, Make straight the way of the Lord," said Elizabeth's son to the messengers from Jerusalem, at his ministry before Jesus (John 1:23).

In the opening of the sixth century B.C., for the benefit of those who should dwell on the American continent at the opening of the Christian era, the prophet Lehi announced that a prophet "should come before the Messiah, to prepare the way of the Lord. Yea, he should go forth and cry in the wilderness: Prepare ye the way of the Lord, and make His paths straight" (I Nephi 10:7,8). Soon afterward, the prophet Nephi declared that in vision he had beheld the Redeemer, and "also beheld the prophet who should prepare the way before Him," and who should baptize Him (I Nephi 11:27); still later, Nephi said that he had spoken of "that prophet which the Lord showed unto me, that should baptize the Lamb of God" (2 Nephi 31:4). Later again, in Jerusalem, a prophet declared as the word of God to him, "Behold, I will send my messenger, and he shall prepare the way before Me" (Malachi 3:1). No thought that she would be the mother of

that promised messenger had entered the mind of Elizabeth. That was a secret locked in God's bosom for a future revealing.

A miracle in its ordinary sense is that which is achieved wholly or in part by divine interposition above the power of men to accomplish in the circumstances. In the case of Elizabeth such a miracle would have to be wrought to accede to the wishes of herself and husband. Wherein should the miracle come, and how? Zacharias, officiating in his priestly calling as one of the course of Abia (Luke 1:5; 1 Chron. 24:10,19), was before the altar in the temple at Jerusalem. Evidently his mind also was intent in prayer on a subject other than the burning of incense. Not anticipating an answer to his prayer in the form in which it came, he was startled by the sudden appearance of "an angel of the Lord standing on the right side of the altar of incense." The operation of the miracle thus was instituted. Zacharias "was troubled, and fear fell upon him." He found relief in the angel's words:

> "Fear not Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John" (Luke 1:13).

Elizabeth was in the promise. Zacharias, not fully convinced by what he had seen and heard, and possibly wondering whether his wife would regard his recital thereof as merely a passing tale, must have further assurance:

> "And Zacharias said unto the angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years" (Luke 1:18).

The response not only pierced his own soul in the majesty of the angel's reply, but gave an added assurance which even Elizabeth could not doubt:

> "I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou hast not believed my words, which shall be fulfilled in their season" (Luke 1:20).

Zacharias was convinced, and there was convincing evidence for his wife. The multitude impatiently waiting outside also noted his speechless condition. But in the promise there was more than he had asked for. It was that Elizabeth's son should be "great in the sight of the Lord," with a wonderful mission, that of

being the forerunner of the Redeemer of the world (Luke 1:14-17). Truly it was "joy and gladness" beyond all they anticipated. The rapturous message was conveyed to Elizabeth. Her son was to be the one of whom Christ Himself should say on a later occasion, "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11). The record of the temple events and associate occurrences probably were recorded by Zacharias and available to the historian in after years; for it was part of the priestly calling to make such records.

Soon after the temple scene, there came to Elizabeth further knowledge of its truth. In accordance with the custom of her nation, in the progress of motherhood she had refrained from appearances in public for upwards of five months, meanwhile praising Jehovah for His merciful favor. Then occurred a visit from her cousin Mary, who was her junior by thirty years or more, and to whom had come another of God's miracles.

Mary's home in Nazareth was forescore miles or more from Elizabeth's. To the latter she hastily repaired. Cordial indeed was the welcome given by Elizabeth to the young and beautiful relative who came to relate to her, as her most precious and trusted friend, those things which modest maidenly reserve could not reveal even to her betrothed husband. But would Elizabeth believe? The two women were in circumstances so near akin that in measure both could comprehend the relationship. Yet there was a distinction which the elder woman must understand before she could give to the younger one that sympathy, companionship, and perfect confidence which were a necessity. With Elizabeth there had been an awakening of ordinarily recognized processes in mortal life; but not so with Mary. Elizabeth's own experience gave a foundation for recognition of divine favor. The other must give as assurance of such favor more than a maiden's story. Yet no sooner had Mary made formal salutation to her relative than Elizabeth included in her response this query:

"Whence is this to me, that the mother of my Lord should come to me?"

Mary had not given assurance that she expected to be the mother of the Lord, of whom Elizabeth's expected babe was to be the forerunner. A blessing for Mary and her Child also came from Elizabeth's lips. But whence and how was her knowledge which no human words could have conveyed satisfactorily? She "was filled with the Holy Ghost," says the historian, to convey the idea of a divine inspiration. She was thrilled with a wonderful truth, but how? Womanlike, mother-like, she named that which to others might seem incidental, but with her was paramount to all else. One sentence told her whole story, that her unborn babe in whom was "the breath of life" had "leaped for joy!" How like a mother! How life-like the fidelity to that which fills every true mother's soul, that to her her babe is more than herself!

Mary's story of the miraculous was true, when it should be unfolded. Positive conviction thereof had come to Elizabeth's mind. In no other way from a mother's standpoint could the historian so accurately record the fact. It was no ordinary occurrence. Some have attributed the incident to the quickening in the process of gestation. This thought is untenable; to the minds of mothers with whom the feeling of life is a common experience, it is absurd. The period therefor had passed weeks before. It was an event in which the influence upon both mother and child was as impressive and divinely inspirational to Elizabeth in her circumstances as was the coming of the angel Gabriel to Zacharias and Mary in theirs. From Elizabeth came this benediction:

> "Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord."

Then the younger woman, with intense devotion and joy, gave voice to that glorious canticle of praise to Jehovah for His mercy, blessing and love towards Israel, manifest in her, and recorded by the historian Luke in his opening chapter, v. 46 to 55.

Three months did Mary abide with her cousin. The Feast of Tabernacles had come. A few days later, and Elizabeth was a mother. The words of the angel were

thus far fulfilled. Joy and gladness reigned in the hearts of Zacharias and his wife. Even their neighbors rejoiced at the blessing bestowed. The news was "noised abroad throughout all the hill country of Judea." "What manner of child shall this be?" was a question on the tongues of all who heard.

On the eighth day after his birth came the ceremony of blessing the child, giving to him a name, and performing the rite of circumcision. The assembled priests proceeded to give to the babe the name that his father bore. In the custom of that time, the wishes of the mother were not consulted. But Elizabeth was not to be ignored. She was persistent. She knew the name designated by the angel, and would have no other. She stopped the priests, insisting that the child's name should not be Zacharias, "Not so," said she; "but he shall be called John!" They argued with her that none of her kindred had been called by that name. Elizabeth was firm; to her the word of the Lord was final. At length the still speechless father, who seems also to have been ignored, was appealed to. He asked for a writing table, and wrote: "His name is John." And thus it was.

The company marvelled. Still greater was their surprise when the tongue of Zacharias was loosed, and he burst forth into that pean of praise, and the prophecy relating to "the prophet of the Highest" who should "go before the face of the Lord," recorded by the historian (Luke 1:68-79). "Zacharias was filled with the Holy Ghost" (v. 67); "Elizabeth was filled with the Holy Ghost" (v. 41); the child was "filled with the Holy Ghost" from his birth (v. 15). It is an illuminating record of divine inspiration.

Years afterward, "men mused in their hearts of John, whether he was the Christ," but he disabused them of the thought; he was "the voice," the forerunner. On the eighth day after his birth, there was still another ceremony, that of angelic ministration. At a later time, when the proper age of childhood had been reached, the boy John was baptized. But on this eighth day, when he still was an infant in his mother's arms, he "was ordained by an angel of God" to a further calling. The record says it was "unto this power, to overthrow the kingdom of

the Jews" (Doc. & Cov. 84:28); for this was part of the preparatory work. The temporal kingdom of the Jews had departed from Palestine with the death of Zedekiah, about 588 B. C. John the Baptist had no prestige with the temporal kingdom. The spiritual kingdom, or priestly authority, had been among the Jews from the days of Aaron; but with John the Baptist it was to depart therefrom, and did so. Said Jesus to the chief priests and Pharisees, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21:43); and the decree was carried out.

As to Elizabeth, there was yet trial and privation. She must disappear, with her child, from the public view. The birth of Christ had come. Elizabeth's ties to her child, and the prayer to guide her charge "in ways of love, and truth, and right" and preserve his life therefor, devolved upon her. Of a mother's native obligation the poet Bryant wrote:

"Lord, who ordainest for mankind
   Benignant toils and tender cares,
We thank thee for the ties that bind
   The mother to the child she bears.

"We thank thee for the hopes that rise
   Within her heart, as, day by day,
The dawning soul, from those young eyes,
   Looks with a clearer, steadier ray.

"And grateful for the blessings given
   With that dear infant on her knee,
She trains the eye to look to heaven,
   The voice to lisp a prayer to Thee.

"Such thanks the blessed Mary gave
   When from her lap the Holy Child
Sent from on high to seek and save
   The lost of earth, looked up and smiled.

"All Gracious! grant to those who bear
   A Mother's charge, the strength and light
To guide the feet that own their care
   In ways of Love, and Truth, and Right."

From the jealous and cruel Herod went forth the decree that all male children"from two years old and under" in "Bethlehem and in all the coasts thereof," which "coasts" included 'Ain Karim, should be put to death. Mary and her Child,

with Joseph, fled to Egypt. Tradition says that while on their way, this family rested briefly at the home of Zacharias. But the child John also came within the murderous decree. The news of his birth, christening, and calling, had extended "throughout all the hill country of Judea" (Luke 1:65). Herod's minions did not fail to inform him thereof. To the seclusion of the neighborhood desert or wilderness of 'Ain Karim the family fled, and then to still other deserts. From the heights of divine joy and earthly comforts, Zacharias and Elizabeth were plunged into the sphere of hardship and sacrifice. "In the deserts until the day of his shewing unto Israel" their son found abode.

At the time of that "shewing" the parents had passed to their mortal rest. But they lived to start their son well into youth, and to tell him of that Greater One of whom he was the forerunner. "I knew Him not" (John 1:33) as the words of John the Baptist are recorded in the English Bible do not mean that he did not know of Him, but that he had never met Him personally and in that way did not know Him. Zacharias conferred upon his son the priest's office. That priest was not the Nazarite some would claim through mistakingly applying to him the rule of the Nazarites given in the fourth book of Moses (Numbers 6:2,3); he was not in the class with Samson (Judges 13:5,7). He was in the class with Aaron as indicated in the third book of Moses (Lev. 22:2,15). Samson was a Nazarite; but John was a priest, and of priestly lineage and calling. Hence all references to him as "an ascetic" by commentators are manifestly erroneous when compared with Bible analysis.

As to Elizabeth, this Mother of the Forerunner of Christ, she was "righteous before God, walking in all the commandments of the Lord blameless." Whether, like her son, she was among those of whom it is said at the resurrection of Christ that "the graves were opened; and many of the bodies of the Saints which slept arose, and came out of the graves after His resurrection" (Matt.27:52,53), we may not know in our limited information. But of her worthiness of a part in the first resurrection, to "dwell in the presence of God and His Christ forever" there ex-

ists no shadow of doubt. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Thus it is with this good and lovely woman.

TEN WOMEN OF THE OLDEN DAYS.

IX.

Mary, Mother of the Redeemer.

The Hebrew name Mary is most frequently suggested as meaning "Bitter" or "Sorrow." But its etymology is indefinite as to meaning, and it sometimes is interpreted "Patience," with more probability of accuracy than the other meanings, which have been given preference because of the bitterness or sorrow that came to Mary at the crucifixion of her Son on Calvary, but which application, logically, would be overcome by the joy of the resurrection. Other Hebrew names have a significance in the life-work of the person indicated; if that rule is continued in this case of one of royal birth, the most reasonable definition suggested by Hebrew scholars is "Patience."

In available records, the only personal description given of Mary, the beautiful daughter of the royal house of David, who was destined to be the Mother of the Redeemer of mankind, is that in a heavenly vision had in the opening years of the sixth century B. C., and recorded in the Book of Mormon, a volume of scripture authenticated by the Church of Jesus Christ of Latterday Saints, from ancient records obtained in America in the early part of the nineteenth century. That record (1 Nephi 11:13-15, 18, 20, 21) says:

> "I beheld the city of Nazareth; and in the city of Nazareth, I beheld a virgin, and she was exceedingly fair and white.
>
> "I saw the heavens open; and an angel came down and stood before me, and he said unto me, Nephi, what beholdest thou?
>
> "And I said unto him: A virgin, most fair and beautiful above all other virgins. . . . . . .
>
> "And he said unto me: Behold, the virgin whom thou seest is the mother of the Son of God, after the manner of the flesh. . . . . .
>
> "And I looked and beheld the virgin again, bearing a child in her arms.
>
> "And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father."

This prophetic vision of the Virgin Mary presents a picture that is justification for all those gems of art, Madonna and Child, devotionally admired by millions of the most intelligent of God's children. The prophet could readily recognize a virgin from the fact that he was familiar with the Palestine custom

of the women there clothing themselves in fashion of dress indicating virgins, wives, or widows, as the case might be. This vision was not the first knowledge of the Son of God as Redeemer, for that fact had been communicated to Father Adam (Mos. 5:7-9) and others after him.

The earliest Bible mention of the Redeemer coming in the line of the Covenant Race is in Genesis 49:10 and Numbers 24:17. In the former He is referred to as Shiloh (literally, Peace); and in the latter as "a Star out of Jacob," this designation being by the prophet Balaam, for all of Israel's prophets were not confined in Egyptian bondage, even Moses fleeing to the land of Midian, where the people at first called him an Egyptian (Exo. 2:15,19).

The verse in Genesis forty-ninth chapter indicated that the Redeemer and King of Israel would be of the tribe of Judah "according to the flesh," as the Jews expected; this heritage could come only through His mother Mary being a direct descendant of David; her Son Jesus was "of the seed of David according to the flesh" (Rom. 1:3); "according to the flesh" exists only in the parentage from Mary. Luke 1:32 states that He would be lineally of the house of David, who was tribally of Judah: "He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto Him the throne of His father David." The Bible records that two blind men among the Jews (Matt. 9:27) on a certain occasion addressed Him: "Thou Son of David:" many of the people also recognized Him as such; and in the cavalcade on the way from Bethphage to Jerusalem "the multitudes that went before and that followed," and "the children crying in the temple," hailed Him: "Hosanna to the Son of David" (Matt. 21:9,15), in the literal family sense. In great part at least that was because of His mother's recognized descent in the house of David; for the historian Matthew knew the story of His parents, as did others; he knew that both Joseph and Mary were descendants in direct line from King David, and cited the genealogy of Joseph in his first chapter to bring Joseph into the picture, in the event of discussion, of which there may have been plenty.

Genealogically, we know of Mary's parentage; hence we also know of the human parentage of her Son. Matthew traces Joseph's line back to David through Solomon (Matt. 1:6,7). Luke gives Mary's royal line back to David through Nathan, another son of Israel's oldtime king (2 Sam. 5:14). Both lines converge at Zorobabel, son of Salathiel (Matt. 1:12 and Luke 3:27), and then branch out again. Matthew (1:16) says "Jacob begat Joseph," that is, individually Joseph's father was named Jacob. Luke (3:23) says Joseph "was the son of Heli." How many parents today refer to a daughter's husband as "my son;" and how many call a daughter-in-law "my daughter?" It is a common practice. The same custom was in vogue among the Jews. Heli was Joseph's father-in-law, and father of Mary. Joseph did not have two fathers, Jacob and Heli; but he had a father of David's line, Jacob, and a father-in-law of David's line, Heli, father of his wife Mary. A Scofield Bible note makes this clear and accurate statement:

> "In Matthew (unquestionably the genealogy of Joseph) we are told that 'Jacob begat Joseph.' In Luke, Joseph is described as 'the son of Heli.' He could not be the son of Jacob and Heli. The conclusion is inevitable that in Luke we have Mary's genealogy, and that her husband Joseph was son-in-law to Mary's father Heli. That Joseph in such case should be called 'son of Heli' would be correct in Jewish usage."

Thus Mary was a princess of the house of David, and her Son Jesus is Prince of the House of David in its temporal or mortal sense and also King of Israel in its spiritual or heavenly sense—the heritage from His Father, God; and ultimately His "kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. 7:27) in both senses.

Another family relationship with Mary is interesting and significant. All four Gospels record that after the Crucifixion the body of Jesus was delivered to "a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus" (Matt. 27:57,58). It was delivered as asked, "and when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed" (Matt.

27:59,60). Mark says Joseph of Arimathea "went in boldly unto Pilate, and craved the body of Jesus" (Mark 15:43-45). Luke says this same Joseph "went unto Pilate, and begged the body of Jesus" (Luke 23:50-52). John says: "Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came, therefore, and took the body of Jesus" (John 19:38).

These Bible statements definitely fix an important fact, namely, that Joseph of Arimathea was a close relative of the crucified Redeemer. Under the Roman law then in force, none but a close relative could obtain the body of a person who had been executed. Joseph of Arimathea asked for the body because he had a legal right to its possession; otherwise he must have been refused. It was because of his close relationship that, going "secretly for fear of the Jews" who surely would have protested because of their enmity, he "went in boldly unto Pilate" and claimed his right under the law, and was granted the body of Jesus. Otherwise the body of the crucified Redeemer would have been buried as was the betrayer and suicide Judas, in a "potter's field." Thus Joseph of Arimathea, being a close relative of Jesus, also was such relative of His mother Mary. A well-authenticated Eastern tradition says he was a younger brother of Mary's father; he thus would come within the legal recognition given by Pilate. It appears, therefore, that he was Mary's uncle; his daughter Anna was Mary's cousin.

An old historical record says that when many who were closely associated with Mary and Jesus were forced to leave Palestine under threats of death, Joseph of Arimathea finally came to Britain (A.D. 35 to 38) and preached Christianity there. British tradition to this day says this Joseph was an owner of tin mines in Cornwall, England. Centuries prior to this time, tin for Solomon's temple was obtained from the Cornwall tin mines. These, and a small mine in Iberia (Spain) were the only places where that metal could be obtained. The close family relationship between Joseph of Arimathea and Mary, and her direct descent in the royal line of the house of David, are definite facts uncovered in

the Bible record.

More than seven hundred years before the opening of the Christian era, the great prophet Isaiah foretold the birth of Christ and the establishment of His kingdom (Isa. 9:6,7). He was to "be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." This and other predictions have been fulfilled to the letter in Jesus of Nazareth, thus enabling us to positively identify this same Jesus as the One who was to come, of whose "government and peace there shall be no end, upon the throne of David," in due time.

There are few persons who, in history, can be identified in such manner. One of these is a woman (the only woman thus to be so identified), Mary of Nazareth. The prophet Isaiah (Isa. 7:14) said of her: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" which, "being interpreted, is, God with us" (Matt. 1:23). Isaiah's is the first scripture-record announcement of the virgin birth. No other scripture casts doubt upon it to the least degree. The circumstances of the birth and career of Jesus of Nazareth afford conclusive proof that the prophet Isaiah's prediction had direct reference to Mary. So, also, as to the vision to the prophet Nephi, nearly 600 B.C. Both the prediction and the vision were divine revelation.

In the Roman empire from Babylon to Rome the closing days of the Mosaic dispensation were tense with a peculiar desire for and anticipation of relief from prevailing conditions. In some of the countries or provinces it was hope for release from temporal oppression; in others a yearning for relief from a mythological, or a mental, or a spiritual depression, or from all three. In each locality the hoped for change was expected through some unusual or supernatural occurrence to be brought about by the gods.

Among the Jews, the prosperity of their nation had passed away. Their country was full of murmuring, of discontent, of dread. The Roman emperor, not the King of Israel, was their sovereign. A secret hope was running deep in the hearts of the people for the coming of a great successor of the house of David to

rescue them. Not only were there Jews in Jerusalem and surroundings who felt that way, but hundreds of thousands of such Jews were found in Rome, in Antioch, in Babylon, and their localities. The Jewish hope for a Messiah took form among other peoples according to the religious or pagan rites of the latter. The Jews heralded the words of their great prophet Isaiah that Immanuel— the coming of "God with us"— would be born of a virgin (Isa. 7:14). Secular history says that among even pagan peoples this idea was so prevalent for them at that time that pagan priests had no difficulty in persuading virgins of the highest type that they might be favored in being mothers of gods. Thus these assumed mothers of gods were of a considerable number. A knowledge of this prevailing sentiment even among pagans who came in contact with Jewish thought of a virgin birth for a divinely chosen deliverer will give some idea of the difficulties, social and otherwise, which surrounded the claim of any virgin to the distinction of being the particularly favored one.

Nestling among the Galileean hills was the little city of Nazareth. Galilee was that section of Palestine to which, after the Babylonian captivity, they of the tribe of Benjamin mostly repaired, those of Judah choosing Judea. But some of the latter chose the vicinity of Nazareth. The family of the youthful Mary was of these. Doubtless, as a young Jewess with some knowledge of the prophecies she was familiar with the promise of a Messiah. But in her mind was no thought of herself being the chosen mother. She was espoused, that is betrothed, to a fellow townsman named Joseph, a man of royal lineage and kindly disposition.

It was in these circumstances that a message surprising and unacceptable at its inception came to this pure and beautiful maiden of royal blood. The angel Gabriel— the same who appeared to Zacharias in the temple— appeared to Mary (Luke 1:26). He announced that he was sent from God. He told Mary that she should be the mother of the Messiah, whom she should call Jesus. Mary was "troubled at his saying" (Luke 1:29). She protested as did Zacharias (Luke 1:18) by citing an existing natural barrier (Luke 1:34). Unlike the interview with Zacharias, the

angel avoided all rebuke, but gave an explanation and outlined a procedure which could not be followed or duplicated within human power (Luke 1:35), so there was no possibility of mistake in the divine responsibility. The culmination, said the angel, would be that "that holy thing which shall be born of thee shall be called the Son of God." The angel further said that nothing that was decreed of God was impossible to Him, and told of the miracle which had come to her cousin Elizabeth, which she could herself verify. The maiden was convinced. "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38). It was the province and power of God Himself, with no intervenor.

The angel departed. Mary must see her cousin Elizabeth immediately; there was no delay. She "went into the hill country with haste"— a distance of eighty miles or more—"and entered into the house of Zacharias, and saluted Elizabeth" (Luke 1:39,40). Elizabeth was more than twice the age of Mary, and the relationship of perfect confidence seemed almost like that of mother and daughter. Mary had not ventured to tell her betrothed husband what had occurred; there was abundant reason for this. But she must trust some one, and who more suited therefor than Elizabeth, of whom the angel had spoken! Surely, not one. Between the two women there was a cordial greeting, but few words. Mary had no time to relate her story. Suddenly, without one informing word from Mary, there came this fateful scene as described by the historian Luke (1:41-45):

> "Elizabeth was filled with the Holy Ghost, and she spoke out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe in my womb leaped for joy. And blessed is she that believed: for there shall be a performance of those things which were told her of the Lord."

No recital by Mary could have produced such a result in the elder woman. To Elizabeth it was a wonderful revelation from God. None other could have brought such firm conviction to her soul. Who can wonder at Mary's relief and joy! Or that she burst forth into that glorious canticle (Luke 1:46-55) which has brought gladness to Christian hearts in all the generations that have followed!

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior!

"For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And His mercy is on them that fear Him from generation to generation.

"He hath shewed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree.

"He hath filled the hungry with good things; and the rich He hath sent empty away. He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed forever!"

A promise from God for the vindication of His people! The scornful proud to be brought down and sent empty away! The Israel who serve God to be exalted from their low degree! "Thou shalt call His name Jesus; for He shall save His people from their sins" (Matt. 1:21)! How the resistless current of fulfilment is sweeping forward in the latter-day dispensation!

For three months Mary and Elizabeth abode together in a companionship no other two women have known. Then they separated, Elizabeth to assume the duties of motherhood, and Mary to return to Nazareth, there to meet her affianced husband. Yet what of her? She had been away for months. In her condition she was open to suspicion as it became known to him. He loved her, but no protestation of innocence on her part could avail. "Being a just man, and not willing to make her a public example, he was minded to put her away privily" (Matt. 1:18,19). It was the kindest and best course to pursue, from his human point of view. As to Mary, God alone could help her now!

And the God of Israel does not fail in time or season those who do His will. Mary had done that, and He did not fail her. He sent His angel with this divine message: "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost" (Matt. 1:20). Joseph did as he was bid, understanding then that "all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel which being interpreted is, God with us" (Matt. 1:22,23; Isa. 7:14).

His beloved Mary was to be really the mother of the promised Messiah! And Mary's firstborn son: Joseph "called His name Jesus." Miracle after miracle—the power of God beyond all human capacity—to Zacharias, to Elizabeth, to Mary, to Joseph, each act suited to the person and the circumstances, and so on to the end of the chapter! Mary had exclaimed to Elizabeth: "From henceforth all generations shall call me blessed!" and thus it has been through all succeeding ages. It is the blessing of the mighty God of Jacob.

More months passed; and the greatest of the Cesars is used to fulfill the word of God. Under the rule of this emperor the great city of Rome was "being changed from brick to marble" say the secular historians. His government must have taxes. "There went out from Cesar Augustus a decree that all the world should be taxed" (Luke 2:1), for Rome then assumed to govern all the known world. In Palestine, each family was directed to assemble "every one to his own city." Because Joseph as the head of the family was of the house and lineage of David, he and his wife Mary must proceed "unto the city of David, which is called Bethlehem" (Luke 2:4). Bethlehem was a long distance from Nazareth, and the way was a hard one for Mary to travel—no modern conveyance. But the command of Cesar must be obeyed; the trip was made. Mary reached Bethlehem, the place designated by the prophet (Micah 5:2) for the birthplace of the Messiah, "He that is born King of the Jews" (Matt. 2:5,6). Unwittingly, yet precisely, the great Cesar had done his part in compliance with the word of the Lord. Joseph and Mary were in Bethlehem, "the city of David." "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor that shall rule My people Israel."

Application was made at the inn for necessary accommodation. There was no room for Mary, notwithstanding that her condition required special consideration. No room for the greatest event to that time in human history! It was otherwise occupied. What of Israel today, with the second coming of the Messiah drawing near? But to return to Joseph and Mary; this couple of kingly descent in Israel

must abide elsewhere! And there, Mary "brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" (Luke 2:7)!

"On Friday, April 5th, Jesus is born." That is the computation by Dr.Robert Young, the eminent English Oriental scholar and Bible analyst (Young's Analytical Concordance of the Bible, article Jew, p. 544, edition 1924). It was the time of the Feast of the Passover. This makes Jesus thirty-three years of age at the time of His death (3 Nephi 8:5), and not thirty-three years and six months as many Bible commentators insist. At that time it was spring, and the shepherds near Bethlehem were watching their flocks with care, lest the sheep might break into nearby vineyards or gardens.

In those days it was unsafe for Judeans to speak openly of the expected Deliverer. But out on the open plains with darkness shutting them in, the shepherds could while away their time discussing passing and particular events. On this night, these shepherds were talking of that promised King who, so their teachers said in secret, was soon, very soon, to appear and repel their enemies. As night wore on, the conversation had fallen into a few short sentences spoken from time to time, when suddenly a light, above the brightness of the sun which had sunk below the horizon hours before, enveloped them with a strange splendor; "and they were sore afraid." In the glorious shaft of light they beheld an angel, who bade them not to fear, and went on: "For unto you is born this day in the city of David, a Savior, which is Christ the Lord" (Luke 2:8-14). They were told where to find the babe and how to identify Him, then listened to a burst of heavenly song. Let us think:

"O never hath sweeter message
    Thrilled home to the souls of men!
And the heavens themselves had never heard
    A gladder choir till then.
For they sang that Christmas carol
    Which never on earth shall cease:
'Glory to God in the Highest,
    On earth good will and peace."

To Bethlehem the shepherds went "with haste, and found Mary, and Joseph, and the babe lying in a manger." The child was "wrapped in swaddling clothes;" but it is not to be assumed that the royal colors of blue and white and gold in those swaddling clothes, carefully preserved in this family and renewed when required, were not a distinguishing feature, for such would not be the fact. These evidences were necessarily present. The shepherds told of the glorious vision which came to them; then they "returned, glorifying God," and "made known abroad" what had occurred.

On the eighth day the child was given the name Jesus, as the angel had directed both Mary and Joseph (Luke 2:21; Matt. 1:21); and at the expiration of forty days was taken to the temple—as was wont to be the case in one of royal birth among the Jews—where an offering of a pair of turtle doves was made. The acceptance of this offering indicated that Joseph was not wealthy.

At the temple, the prophetess Anna, then more than a hundred years of age, gave praise "of Him to all that looked for redemption in Jerusalem;" and the aged priest Simeon also rendered a blessing at which Joseph and Mary marvelled, he being inspired of the Holy Ghost (Luke 2:25-39). But Simeon did more; for he prophesied "unto Mary His mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea a sword shall pierce through thine own soul also); that the thoughts of many hearts may be revealed." It was a prediction of the coming antagonism toward Jesus, of the varying experiences of Israel in the centuries to come, and especially of the sorrows to be felt by Mary before the mortal life of her firstborn Son was closed.

Now comes another striking event, both as to the recognition of Mary in the royal line of David and the efforts of the Evil One to make God's purposes of no avail. There were learned men dwelling in the country to the east of Palestine, where they were free from the domination of Herod. These wise men often are called Magi, after a cult of Persian priests, because Persia is east of Palestine. But the title is a misnomer. How many there were of these is not stated; the best

source says seven princes, with a large retinue of followers. In any event they were of sufficient standing to get an interview with Herod, and to create quite a stir in Jerusalem. Two items relative to these visitors are definite: They were versed in astronomy, as were Enoch and Abraham; and they were Israelites, though perhaps not Jews. None other than Israel were looking for a King of David's line who could be worshipped. The men knew the predictions of Israel's prophets, and were well aware of the fact that at the birth of Christ a new star would appear in the firmament (Hela. 14:5; 3 Nephi 1:21), and they had discovered it just at this time (Matt. 2:2). They hastened to Jerusalem and sought interview with Herod the king, "saying, Where is He that is born King of the Jews? for we have seen His star in the east, and have come to worship Him." They were worshiping the Son of God, not a mere human potentate.

This fact of worship was known to Herod, for "he demanded of them where Christ should be born" (Matt. 2:4). The Jews in their temporal distress might look for a temporal deliverer, but not so "the wise men from the east." These were looking for a divinely promised King who would bring spiritual deliverance to the world, one whose message and mission should be as the angel said to the shepherds, "I bring you good tidings of great joy, which shall be to all people" (Luke 2:10). This was the King which "the star in the east" indicated to them. It was this King, her son, for whom Mary was a witness of a wonderful and gorgeous ceremony when those wise men, seeing her child, "fell down and worshiped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh" (Matt. 2:10,11); and they were not sparing in their gifts. What marvelous joy came into Mary's soul at this recognition of God's parentage in her royal Babe!

But the wise men's cavalcade did not inspire Herod with the thought of a King "not of this world." To him, his dynasty was in danger. He must destroy this Christ; the spirit of Satan possessed him. He "was troubled, and all Jerusalem with him." When the wise men failed to return to him, he set about with

his murderous design, from which both Jesus and John now escaped. Did he think that in his action he was disclosing God's foreknowledge long since foretold? "Out of Egypt have I called My son" (Matt. 2:13-18; Hos. 11:1). Joseph, Mary, and the young Child hastily made their way to Egypt by way of Hebron, and Beersheba, and the very route that British war forces, land or naval, came from Egypt in 1917 and delivered Jerusalem from Turkish rule. Two years later, the exiled family returned along the coast route, avoiding Jerusalem, to Nazareth, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene" (Matt. 2:22,23).

One incident that caused Mary some uneasiness is given in the youth of Jesus. He was taken, when twelve years of age, on a visit to Jerusalem. When the return began, he "tarried behind" at the scene in the temple, "sitting in the midst of the doctors, both hearing them and asking them questions" rather puzzling. His mother, discovering that He was not with the returning company, became worried, and greatly so. Back to Jerusalem they went, and Mary and her husband were amazed at His questioning of the learned doctors. Like most sorrowing, loving mothers, when relieved of a great strain of anxiety she mildly chided Him. In that gentle manner so notable with Him in after life, He reminded her of His divine parentage, of which she had been His informant: "Wist ye not that I must be about my Father's business?" And He was so engaged; Mary understood, though others did not; and she "kept all these sayings in her heart" (Luke 2:41-51).

What an overwhelming joy came into the soul of this Mother of the Redeemer when He entered upon His mission, attended by its wonderful divine approval! How anxious she was at the enmity shown toward Him by the leaders of her people! Always she was deeply solicitous of His welfare. At one time in Nazareth, when there was a sharp issue between Him and the Pharisees (Matt. 12:38-50; Mark 3:31-35), with His brethren she seemed eager to speak to Him. A bystander sought to call Him to them, but He reminded the intervenor that He could not be disturbed or retire from the discussion, saying that they who did the will of His Father

were His relatives. But no word of rebuke to His mother. He was at the marriage in Cana of Galilee (John 2:1-5). His mother reminded Him that there was no wine. He mildly told her not to interfere, as His time there to act had not come; and she directed the servants: "Whatsoever He saith unto you, do it." Always she heeded His advice. When His Nazareth neighbors contemptuously referred to Him as a "carpenter, the son of Mary," He reminded them that Mary's Son was a prophet "not without honor" (Mark 6:3-6).

And at that momentous hour, when "there stood by the cross of Jesus His mother," what pangs of indescribable sorrow came to that mother-heart over His mortal fate! What memories came as she saw the sacrifice of her sinless Son, known to her to be the Son of the Eternal God! He was the One whom she loved and looked to beyond all else on earth! The historian gently closes the door to man's conjectures by recording that He gave His loved mother into the care of the disciple whom He loved, John the Apostle, as one who would provide for her comfort and safety beyond any others: "And from that hour that disciple took her into his home" (John 19:25-27).

Once more, and only once is this Mother of the Redeemer mentioned in the gospel record. Many stories and legends have been built around her, all of these imaginary and unworthy of reverence because baseless. Mary had come to the greatest miracle in all recorded history, the victory over death in the resurrection of her beloved firstborn—a miracle wrought for the blessing of all mankind. The resurrected Jesus was to her a compensatory joy beyond all that she had theretofore felt. He ascended into heaven, with an angelic promise of return. Following this memorable event, the historian says that at a scene of supplication and prayer the deep and abiding comfort of which no human tongue can adequately describe, there were in an upper room with His chosen disciples, Mary the mother of Jesus, with His brethren (Acts 1:12-14). This is the last mention of Mary, in the Bible annals.

And this lovely, beautiful woman, "highly favored of the Lord" in His bless-

ing to all the human family, whose life experiences carried her to sublimer heights of joy and into deeper pangs of a mother's sorrow than any other of her sex whom earthly history names, in due time but possibly not at an advanced age owing to the burden of enmity from her own race in Palestine, passed to her mortal rest with an unshakable personal knowledge of the accomplished resurrection which also would come to her, for her eternal exaltation and glory, to dwell with God and His Christ forevermore, where she never again will long for the touch of a vanished hand or the sound of a voice that is stilled in death. "O the greatness and the justice of our God! For He delivereth His Saints from that awful monster the devil, and death, and hell . . . .And He cometh into the world to save all men if they will hearken to His voice" (2 Nephi 9:19,21). Thus the cunning plans of the Evil One all go awry when pitted against the will of Righteousness!

TEN WOMEN OF THE OLDEN DAYS.
X
Tamar Tephi, Mother of King David's Dynasty in Captivity.

"O judge not again, at a single glance,
Nor pass sentence hastily.
There are many good things in this world of ours,
Many sweet things and rare, weeds that prove precious flowers,
Little dreamt of by you and by me."

When the Jews composing the two-tribed kingdom of Judah returned to Jerusalem after the Babylonian captivity, in the sixth century B. C., it was without a king of the Davidic line. The separated kingdom of Israel (1 Kings 11:29-35; 12:16-20,24), or Ephraim, or Joseph, as it is variously called in the Bible, comprising the ten tribes, had disappeared from Palestine in the eighth century B. C.

"For, lo, the days come, saith the Lord, that I will bring again (Heb. shub, "turn back" or "recall") the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30:3).

The captivity referred to in this passage from the book of Jeremiah is the taking away or exclusion from the lands of their inheritance of both branches of the united house of Israel, namely, the nation called Israel and the nation called Judah.

A notable and important feature connected with this captivity is the prophetic destiny of the ruling house in the temporal government set up by the Lord in Israel. In this temporal government the sceptre or kingly power (Gen. 49:10) was assigned to Judah. "For Judah prevailed above his brethren, and of him came the chief ruler" (1 Chron. 5:2). This ruling power was further designated by being allotted to the house or dynasty of David, Israel's first great king. Concerning the royal or kingly designation of this line, the Bible (Ps. 89:3,4) credits the Lord with this announcement:

"I have sworn unto David My servant, Thy seed will I establish forever, and build up thy throne to all generations."

Shortly before his death, king David called a great assembly of his people

and told them (1 Chron. 28:4,5) that God had "chosen Judah to be the ruler: and of the house of Judah, the house of my father; and among the sons of my father He liked me to make me king over all Israel." Then he added:

"And of all my sons (for the Lord hath given me many sons) He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel."

This temporal kingdom is designated "the kingdom of the Lord;" so that in Israel there is the temporal or earthly kingdom of the Lord and the spiritual or heavenly kingdom of the Lord, the latter holding the oracles of God and the former the temporal obligations of an earthly kingdom.

The three notable divisions of the Covenant Race, known as "all Israel," therefore came in the process of time to be: (1) The house or dynasty of David; (2) The kingdom of Judah as it came into existence under Rehoboam son of Solomon; and (3) The kingdom of Israel as it began its existence under Jeroboam son of Nebat of the tribe of Ephraim. As to the first of these, the Lord was sworn to build up the "throne to all generations;" and concerning it the prophet Jeremiah records this stirring declaration:

> "For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel. . . . Thus saith the Lord: If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne" (Jer. 33:17,20,21).

From David to Zedekiah are twenty-one kings of the Davidic dynasty. Between Ahaziah and Joash, Queen Athaliah reigned six years; she had sought to destroy "all the seed royal." But Joash was saved as a child, and David's line continued. From this line to but not including King Zedekiah the genealogies in the first chapter of St. Matthew and the third chapter of St. Luke are traced to Joseph and Mary; this genealogical line terminating with Jesus. King Zedekiah was the last king of the house of David in Palestine in the pre-Christian era, hence a continuation of that dynastic line among men, if any there be, must be looked for from the Davidic heritage held in the family of Zedekiah. With the purpose

of overthrowing that dynasty, King Nebuchadnezzar, upon defeating the Jewish forces in Jerusalem and capturing the king, slew the sons of Zedekiah whom he held at Riblah (Jer.39:6). The child Mulek, the only remaining son of Zedekiah, was saved by friends at Jerusalem, and, according to a tradition of three hundred years, finally reached the western hemisphere (Omni 15-19; Hela.6;10; 8:21), where his line was obliterated.

Resting at this point, there is basis for the statement in the article "Israel," New Standard Bible Dictionary, edition of 1926, prepared by some of the most highly educated professors and teachers of Biblical history and theology that the age produces, which says:

> "Zedekiah, the third son of Josiah who occupied the throne, was induced by the pro-Egyptian party, against the counsel of Jeremiah, to defy Nebuchadnezzar; in 586 B.C., Jerusalem was taken after a siege of one year and a half and burned to the ground. Many Judeans were exiled. The Davidic kingdom had come to its doom."

But by the word of the Lord in the Bible, as stated by more than one of the prophets, it is divinely decreed otherwise in respect to the Davidic kingdom. A record made by Jeremiah has been quoted; Ezekiel said (Ezek.37:21-24) that the two nations should become "one nation in the land upon the mountains of Israel," and "David My servant"--referring to the Davidic dynasty--"shall be king over them." In modern scripture is the inspired prayer (Doc. & Cov.109:63) that "the yoke of bondage may begin to be broken off from the house of David." This divinely inspired request would indeed be an absurdity if there were no existing house or dynasty of David from which the yoke of bondage or captivity--synonymous terms--could be "broken off" and that dynasty be revealed.

Can the Bible be vindicated in this and how? To believers in the scriptures this inquiry becomes important.

In addition to the sons referred to, King Zedekiah had two daughters (Jer. 41:10; 43:6) who have received little consideration from Bible commentators as of the royal line; yet they occupy a vital position in that succession. These daughters of the king also are mentioned by the historian Josephus (Antiq.X, 9:4)

as being with the officer Gedaliah in Judea after the recorded fate of their brothers at Riblah. The name of the eldest of these has been preserved in reputable tradition as Tamar Tephi. With these daughters living, the Davidic kingdom could not "come to its doom" with their father, although at such time it depended upon the fate of one or both of these daughters.

Did it continue with one of these, as this continuance may be indicated by fulfilled prophecy in developed history? The Lord had said it would carry on "to all generations."

In English, the Hebrew name Tamar means "Palm," with reference to the vegetable family of palm trees. The word Tephi or Yephi means "Beautiful." So the name Tamar Tephi means a "Palm Beautiful." The race of plants to which botanists have assigned the palms "is the most interesting in the vegetable kingdom; their immense value to mankind, as affording food and raiment, and numerous objects of economic importance, and finally the prodigious development of those organs by which their race is perpetuated, so fixes it. A simple flower-stem of the date palm contains about twelve thousand flowers, and another species has been computed to have six hundred thousand upon a single individual; while every bunch of the seje palm of the Orinoco bears eight thousand fruits."

The names of other notable women mentioned in scripture have application in their careers. What of King Zedekiah's eldest daughter, the beautiful princess Tamar Tephi? In a history of twenty-five centuries is there for her reasonable comparison with the palm in useful value to mankind?

The prophet Jeremiah was in the good graces of King Nebuchadnezzar. He had warned the Jews to ally themselves with the Babylonians rather than with the Egyptians in those troublous times; but they disregarded his advice, even though he told them as a prophet that it was the word of the Lord. When Jerusalem was taken and King Zedekiah sought to escape with his wives and some of his children, they were captured near Jericho; but the King's two daughters were left behind and ultimately reached the custody of the prophet Jeremiah, who gave to them his

especial care. The Jewish historian Josephus says King Zedekiah "was a despiser of justice and of his duty," for which cause the prophet often warned him, but his associates persuaded him otherwise. Now, the king was a prisoner, was maltreated by having his eyes put out, and soon afterwards died, and was buried at Babylon.

Notwithstanding any favors which the prophet might have received from the Babylonian king, he declined to go to Babylon, preferring to remain among the poor of his people in Judea. But more; he had a further purpose in view, a purpose important to him as a prophet of God with a lively recollection of the prophecies which he himself had uttered. In his charge were the two royal princesses of the Davidic dynasty. That dynasty must be perpetuated. It was his responsibility to make such a thing possible by protecting those two daughters of King Zedekiah to the utmost of his ability. This he was determined to do.

The situation now was desperate for both the prophet and the royal princesses. They were in the midst of terrible scenes in Judah. Its king dethroned and sinking to an early death, its leading men exiled, its proud capital a heap of smoldering ruins, its territory overrun by a savage and relentless enemy, the kingdom of Judah was in the depths of misery and despair. What wonder that the prophet Jeremiah had an intense longing to reach the "appointed place" of safety for God's people Israel away from Palestine (2 Sam.7:10) and for the deliverance which the Lord had promised to him personally when He said (Jer. 15:14, R.V.): "I will make thee to pass by thine enemies to a land which thou knowest not!" That land might be "the isles which are beyond the sea" (Jer. 25:22) which the prophet had heard of but never had seen and in that sense did not know. The fulfilment of the personal promise, however, must come soon, for even then the prophet was well advanced in years. In his situation he, too, must take with him the heir to the throne of David, the Princess Tamar Tephi, and with her her younger sister; otherwise the word of the Lord which had been given through him as a prophet would fail; and that must not be.

At this time the friendly tolerance of the Babylonian king stood the prophet and his precious charges in good stead. Only "the poor of the people, which had nothing" (Jer.39:10) were left in the land of Judah. The Babylonian general appointed as governor of Judea outside of Jerusalem a former Jewish army officer, Gedaliah, with this strict admonition which was not to be ignored: "Nebuchadnezzar, king of Babylon, gave charge concerning Jeremiah to Nebuzaradan, the captain of the king's guard, saying, Take him, and look well to him, and do him no harm: but do unto him even as he shall say unto thee" (Jer. 39:11,12). Tamar Tephi and her sister, with the prophet and his faithful scribe Baruch, soon found refuge at Mizpah, a few miles north of Jerusalem. "He that keepeth Israel shall neither slumber nor sleep."

It was only for a short time, however, that Tamar Tephi found in Mizpah a place of safety. Her father being gone, she was the rightful queen of Judah. Over in the land of Ammon, east of the Jordan, was a former Jewish army officer who had escaped from the siege of Jerusalem. This man was named Ishmael, and claimed to be "of the seed royal" (2 Kings 25:25), although not directly in the line of succession to the throne. Josephus says he was "a wicked man, and very crafty;" and so that "he might have dominion over the Israelites as being of the royal family" (Antiq. X, 9:3), at the suggestion of Ba-a-lis, king of the Ammonites, he intended to assassinate Gedaliah, the Jewish governor at Mizpah, and seize control. But Ishmael had still something else in view as part of his plan after the assassination. That there should be no bar to his claim to the throne, he must make Tamar Tephi his wife, since in her own right of succession she was the rightful queen of Judah and would be so recognized by the Jews.

Conformable to this plan, Ishmael journeyed from the vicinity of Ammon to Mizpah, in friendly pretense. There were other Jewish army officers with their followers, including Johanan, who knew nothing of Ishmael's scheme. Gedaliah greeted them as friends. Johanan, who seems to have been an honorable man, learned of Ishmael's treacherous design, and sought to warn the governor, but

Gedaliah refused to believe Ishmael so vile. The governor gave a feast to his new visitors, who were Jews like himself. Meanwhile, Ishmael laid his plans carefully, and had his followers in readiness to act with him. He would assassinate Gedaliah, kill such of his associates and followers as were in the way, seize the king's daughters, and carry them to Ammon. There the young queen, now barely fifteen years of age, would be completely in his power and he would be recognized as king of Judah, preparatory for any other good fortune that might come to him.

The historian Josephus gives this detail, briefer but to the same effect as the accounts given in the Bible (Jer. 41:1-10; 2 Kings 25:22-26): Gedaliah "had feasted Ishmael and those that were with him in a splendid manner at his table, and had given them presents; he became disordered in drink, while he endeavored to be very merry with them. And when Ishmael saw him in that case, and that he was drowned in his cups to the degree of insensibility, and fallen asleep, he rose up on a sudden with his ten friends, and slew Gedaliah and those that were with him at the feast" (Antiq. X, 9:4).

Ishmael's followers went out that night "and slew all the Jews that were in the city, and those soldiers also which were left therein by the Babylonians," and many others. He also "took captive people that were in Mizpah, with their wives and children, among whom were the daughters of King Zedekiah," is the further record by Josephus.

By this coup, the ambitious and treacherous Ishmael felt himself near to having attained his purpose with Tamar Tephi. The prophet Jeremiah was temporarily absent from Mizpah. The two young damsels were in a house not far from the scene of the feast, and were seized. The elder offered resistance, but was overpowered and bound; the other girl was a mere child.

Ishmael's plan of strategy now was to send a few of his men with some of the prisoners northward to Gibeon, to deceive any pursuit which might be organized; while he, with his main forces and most of the prisoners proceeded to the west

and south of Jerusalem, through a rough country, intending to pass around south of the Dead Sea where he could obtain assistance, and thence on to Ammon.

At first the strategy succeeded. The butchery aroused the neighboring peoples, and Johanan soon had a body of men familiar with the country and anxious to avenge the tragedy. He moved on to Gibeon--that place where Solomon had his vision in which he made the choice of wisdom--and dispersed the small band which had gone there (Jer. 41:11-14). Quickly he turned and followed Ishmael and his band. Josephus says the pursuers "came suddenly to fight with Ishmael, and overtook him at the fountain in Hebron" (Antiq. X, 9:4). The conflict was sharp and decisive. The young queen and her sister, heading the other prisoners, made a break for liberty "and came over to Johanan; then Ishmael, with eight men, fled to the king of the Ammonites." Once again King Zedekiah's daughters were rescued from foes.

"One woe doth tread upon another's heels, so fast they follow."

Johanan feared to go back to Mizpah, lest he, having been a Jewish army officer who had fought against King Nebuchadnezzar, would be charged with complicity in the murder of Gedaliah. He proposed to go down into Egypt. The king's daughters objected, and the prophet's advice was sought. Jeremiah said he would pray to the Lord for instruction. Johanan and his men agreed to abide by Jeremiah's word. They waited ten days. Then the prophet said that the word of the Lord was that they should stay in Judea, and there they would be safe; but if they went into Egypt they would "die by the sword, and by the famine, and by the pestilence" (Jer. chapter 42).

Johanan's associate officers advised him to the contrary. They said to the prophet: "Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there." They claimed that Baruch, scribe to Jeremiah, was the source of this advice and wished to have them carried "away captive to Babylon." Then Johanan compelled the prophet "and the women and children, and the king's daughters," with Baruch and others, to go "into the land of Egypt:

for they obeyed not the voice of the Lord: thus came they even to Tahpanhes" (Jer. 43:1-7), the modern Tanis, not far from Port Said at the Mediterranean end of the Suez Canal.

Tamar Tephi and her sister, with the prophet and his secretary, were hurried into Egypt. Many Biblical writers have assumed that they remained there, and that there Jeremiah died. But the circumstances related by Josephus and in the Bible do not justify such a conclusion. On the contrary, the whole Bible story, carefully analyzed, is against it.

As to the stay in Egypt, Josephus says that "God signified to the prophet that the king of Babylon was about making an expedition against the Egyptians, and commanded him to foretell to the people that Egypt should be taken" (Antiq. X, 9:7), and the Jews therein would be put to death. This actually happened shortly afterward. The prophet also declared: "The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros," that they should be "cut off from you, man and woman, child and suckling, out of Judah, to leave you none to remain" (Jer. 44:1-7).

What reasonable person, in the light of such a warning, will say that Jeremiah voluntarily elected to stay in Egypt? Or that he caused his precious royal charges with his trusted scribe Baruch to remain there for such a fate, when they could get out? To do that would be preposterous, and against ordinary human discretion. And it is not in accord with the Bible record. Openly and plainly the prophet announced that the Lord had said to him that "a small number" should escape the awful fate, "and return out of the land of Egypt into the land of Judah" (Jer. 44:28). That small number consisted of at least four persons: the prophet Jeremiah, his scribe Baruch, and the two daughters of King Zedekiah, whom the Lord had up to this time delivered from perils, thereby preserving the Davidic dynasty as He had sworn to do. That is the plain Bible record, closely scrutinized. The Lord gave this precious company opportunity to get out of Egypt,

and like all sensible people down to this day would do, "they got out quickly," and went back to Judea.

What next? How was the record of Jeremiah's prophecies and experiences in Egypt preserved to be handed down to later years? That record was deposited by him in the Jewish Repository of the Archives in Jerusalem; it could not have been placed there by the prophet if he had remained in Egypt. This repository was on the side of the temple opposite what in later years was the council chamber of the Sanhedrim ("The Temple," Eidersheim, p.12). It was not destroyed by the Babylonians, probably due to Jeremiah's influence. There, more than two and a half centuries afterwards, when Alexander of Macedon took Jerusalem he was shown, by the high priest Jaddua, the prophecies of Jeremiah, Ezekiel, Daniel, and other Hebrew prophets (Guerber's school Story of Greece).

Further, the Ark of the Covenant was in the temple in Jeremiah's day (Jer. 3:16). History says the prophet was permitted by the Babylonian general to take it away prior to the destruction of the temple and put it in a secret place; subsequently it is said that he conveyed it to another location where it is "concealed in some hiding place as yet undiscovered" (Adam's Synchronological History 1883). The prophet had the religious right to do this, as he was of the priestly order, being the son of Hilkiah the priest (Jer. 1:1). His predictions against Babylon and other nations for latter days in chapters 50 and 51 were made subsequent to his return from Egypt, as their text indicates.

Thus it was that the young queen of Judah and her sister, with the prophet Jeremiah and his faithful scribe, came again into what is now modern Palestine. But it was then no place of safety for the direct succession of the dynasty of David, nor for the prophet as protector and guide. All must leave that country for some far distant land; as there was no place near at hand to be safe from the fierce hostility which prevailed and continued. Judah was in the Babylonian captivity. Israel was away in northern Media, still under alien domination. Through His prophet Samuel, God had said to David (2 Sam. 7:10): "Moreover I will

appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as aforetime."

The prophet now must set his face toward that part of the globe where Israel might "dwell in a place of their own" to await the passing of their time of captivity (Jer. 30:3); for now in his far-advanced years he was about to realize the fulfilment of the promise of the Lord made to him personally (Jer. 15:14), "to pass by thine enemies to a land that thou knowest not." And with him for safety and for the preservation of the dynasty of David in the centuries to come must go Tamar Tephi, queen of Judah and Israel in the Davidic line, with the others. Egypt was at one end of the Great Sea--the Mediterranean--and, as in Egypt, there were in the lands on either side implacable enemies. The way by land was closed. The only open way was by boat away from the Egyptian end of the Mediterranean and toward "the isles which are beyond the sea" (Jer. 25:22). They could do naught else but go thither, still trusting in God.

There the Bible story closes; they no longer remained in "Bible lands" as that term is commonly used. But the end was not yet.

In the early eighties of the last century, Charles Bradlaugh, the great English Rationalist lecturer and avowed atheist, held up the cleverest of Bible teachers in Britain with this unanswered challenge:

> "God, a God of truth! He promised Abraham in the most solemn words. He repeated His promise and He has not kept His word. This Bible which reveals the attributes of the Almighty God, tells us that God descended to swear to a puny man that He would establish his kingdom forever, and that his seed should be as numerous as the sand upon the seashore. That promise was reiterated and sworn to by God and I ask, Where is that kingdom now? WHERE? Do not tell me it is meant figuratively; do not tell me that it is not literal. God swore that it should be forever. He established it, and now it is a thing of the past, and you tell me that the God of the Bible always speaks the truth! I do not believe it!"

But like all scoffers at the God of Israel, Mr. Bradlaugh had "reckoned without his host," as subsequent events reveal.

Reasonable and authenticated tradition says that Queen Tamar Tephi with

Jeremiah and his scribe Baruch reached Carrickfergus, North Ireland, and from there to Tara, the capital and residence of the head king, Eochaidh (a Gaelic name), who claimed descent from Israel far back of the captivity, and whose land then was called Danaan, or Dan's land--the Ireland of today.

Now we enter the domain of later recorded facts: A young princess "from the East" became the bride of the young king at Tara. The dynastic record calls her Tamar Tephi, or Tea Tephi, both Hebrew names, with the same meaning. At her death, Queen Tamar Tephi was buried at Tara, twenty-five miles northwest of Dublin, where today her undisturbed tomb in a large mound or hill is pointed out to visitors. From the union of this king and queen sprang the present British dynasty.

The coat of arms of this dynasty has in it from time immemorial the lion of the tribe of Judah, the unicorn of Joseph, and the harp of David. In history it has continued from 580 B. C. in Tara, on to Scotland, and then on to the first creation of the nation of Great Britain by the combination with Scotland, still existing, and a world-power. It never was under the dominion of the Roman empire. It is the oldest reigning dynasty on earth. It was built up during and has continued from the days of Nebuchadnezzar the "head of gold" of the great image of that king's dream, through the time of the subsequent kings, and down to the present day. It is the dynasty that has taken hold of Palestine in harmony with the nation Judah. There is no other reigning dynasty on earth from which the "bondage" of covered genealogy could be "broken off" by the uncovering of its genealogy to such a past, down through all ages. That fact is indisputable in the testimony of history.

"To the law and to the testimony," says the prophet Isaiah (Isa. 8:20); "if they speak not according to this word, it is because there is no light in them." Mr. Bradlaugh and his compeers are answered in the dynastic line of Queen Tamar Tephi for the past twenty-six centuries!

Under the development of that dynasty the great truths of Christianity have

been unfolded to the world as under no other. It gave to men the King James translation of the Bible which has transcended all else of human propaganda in spreading the Gospel of Jesus Christ. It has given the greatest of all colonizing, Christianizing progress to mankind for centuries past. Its policy has carried justice and freedom to the ends of the earth. Its parentage is that of the chief religious and political freedom revealed in history. Its land and people gave to the world the great prophet of the latter-day dispensation, who states that there will be "another by the name of David in the last days, raised up out of his lineage" (Hist. of Church vol. 6). In this genealogical lineage as now uncovered there are direct family lines of President Heber J. Grant's family, of the Smiths, the Richardses and others (see Utah Genealogical Magazine), and of George Washington, Abraham Lincoln, David Starr Jordan and other leading families of their race as shown by modern genealogical research. Through the mother line of the eldest daughter of King Zedekiah, the dynasty of David is perpetuated through its captivity. It is well that, whether in a future uncovering of history still another name than Tamar Tephi may be used to designate her, the name meaning "a Palm Beautiful" is a fitting title to her progeny in its useful value to mankind.

"God of our fathers, known of old,
   Lord of our far-flung battle line,
Beneath whose awful hand we hold
   Dominion over palm and pine;
Lord God of Hosts, be with us yet,
   Lest we forget, lest we forget."

FINIS

"And in the days of these kings (Nebuchadnezzar and successive kings) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44).

"Thou (Israel) art my battle ax and weapons of war: for by thee will I break in pieces the nations and with thee will I destroy kingdoms" (Jer. 51:20).

The Pittsburg, Pa., Daily Post of September 10th, 1899, contains the following press dispatch:

> "London, September 9th.--Queen Victoria, has sent to Emperor William a much prized copy of her Family Tree, showing King David at the top. An idea is entertained by the Queen that she is descended from the Psalmist David through Zedekiah's eldest daughter."

Queen Victoria's eldest daughter, the former Empress of Germany, is Emperor William's mother, he being her eldest son.

"To the law (Heb. torah, the word of God) and to the testimony (Heb. teudah, witness, or recital of history); if they speak not according to this word, it is because there is no light in them." --(Isaiah 8:20)

"WATCHMAN! WHAT OF THE NIGHT? WATCHMAN! WHAT OF THE NIGHT?"

"The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye." --(Isaiah 21:11, 12.)

"Watchman! Tell us of the Night, what its signs of promise are?"
"Traveler, O'er yon mountain height see that glory-beaming star!"
"Watchman, Does its beauteous ray aught of joy or hope foretell?"
"Traveler, Yes; it brings the day, promised Day of Israel."

"BEHOLD! THE BRIDEGROOM COMETH!"

The time is fast approaching when our Savior will appear;
I wonder if He'll find us all prepared to greet Him here?
Will all our lamps be found well filled, and shine with
polish bright?
Or will some wait till darkness comes--then grope around
for light?

This is a glorious time to live, we must not fear or dread;
'Tis true that trials wait us--but think what lies ahead!
I cannot picture grander things than all this Day doth hold,
In watching come to pass the words God's prophets have foretold.

Have we the courage and the strength to hold our heads up high,
And see above the faults of men, and keep a watchful eye?
Have we, the chosen ones of God, the faith to carry on
Until the storms and troubles break to usher in the dawn?

His words divine--they do not change. God has a perfect plan;
So watch, and be not led astray by false ideas of man.
Keep step with faith and join the ranks which stand for truth
and right--
Then, when the sky grows dark, we'll know that just beyond is
light. --(Millennial Star, August, 1929.)— V.S.L.